# THE HISTORY OF POOREE:

WITH AN

## ACCOUNT OF JUGGUNNATH:

ALSO,

A SUCCINCT DESCRIPTION

OF THE

## SOUTHERN DIVISION OF ZILLAH CUTTACK.

BY BRIJ KISHORE GHOSE,

HEAD CLERK.

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# PREFACE.

THE motives which have induced me to undertake the compilation of this work are, a wish to afford some useful and interesting information to Gentlemen and Natives. To the former, I hope it will also afford pleasure, and assist them in becoming acquainted with the customs and affairs of the temple of Juggunnath; and to the latter, it will very likely open a source from which they may become better acquainted with the usages of the temple, and the delusion under which the voluptuous pundahs, or priests of Pooree, persuade the Hindoos, either to undertake a pilgrimage from an immense distance, or send their families and relatives, to visit the great god—Juggunnath.

A short history of the town of Pooree, and various particulars regarding the temple of Juggunnath, are here given; and, it has been my object only to furnish such information on these subjects as may be curious to the generality of readers. Most of the sacred places mentioned in this work have been frequently visited by me. The information here collected throws great light on the ancient history of Pooree. In these documents to which I have referred, are written traditions and oral testimonies, as well as legends; which, though not implicitly to be relied on, yet furnish so many collateral proofs to strengthen the other materials collected. Among these will be found a list of an immense quantity of land endowments that have been made to the *Wathdharrees*, designated "Umrutmonchee,"

for the purpose of supporting Juggunnath; as well as ample details of buildings and temples that have been erected in ancient times; also descriptions of various festivals, and the origin of some of the peculiar habits and customs of the Hindoos.

In an age so celebrated as the present for historical science, and a high spirit of adventure, it is, in my humble opinion, proper that a work of this kind should afford a choice selection of correct information upon subjects of such vast importance to the welfare of the British Government, and the salvation of Hindoostan. Instead of a meagre display of incoherent incidents, I have endeavoured to draw up a regular and connected epitome of the history of each temple and sacred place—such an epitome as may be read with equal pleasure and advantage, and which may be considered as a proper introduction to more copious accounts.

It is a matter of great astonishment, that in Pooree there is no festival without a multitude of people, or without aggrandisement of superstitious diversions. The religion of Juggunnath has diffused and spread itself over almost all the countries stretching from the banks of the Indus to Kanya Koomaree (a Cape called *Comorin* by Europeans). It forms a regular and complete system of superstition, strengthened and upheld by every thing which can excite the reverence, and secure the attachment of the people. The temples consecrated to the deities in Pooree are magnificent; and adorned not only with rich offerings, but with the most elaborate works in painting and sculpture which the artists highest in estimation were capable of executing. The rites and ceremonies of their worship are pompous and splendid; and the performance of them not only mingles in all the transactions of common life, but constitutes, in the opinion of the worshippers, an essential part of their existence. The priests, who preside over all its

functions, are elevated above every other order of men, by an origin deemed not only more noble, but acknowledged to be sacred.

It has not been my intention to enter into any very minute details with respect to the vast and complicated system of Hindoo superstition, as to do justice to such a subject would have swelled this work to an inconvenient size. Yet, to make my little volume as interesting as was in my power, I have given a brief account of various local superstitions, also a succinct description of the whole district in which Pooree is situated.

In conclusion, I beg to assure my patrons, that the work now presented has been compiled while engaged in arduous official duties connected with the offices of the Magistrate, Collector, and Salt Agent, at present held by W. M. Dirom, Esq.; and I trust that a generous public will pardon all inaccuracies in style, or other errors I may have fallen into, when they consider that this is the production of a Native, who has done his best to secure their approbation.

BRIJ KISHORE GHOSE.

HEAD CLERK.

*Pooree, Orissa, April 26th*, 1848.

P. S.—Since writing the above preface, I have, at the request of the Reviser of this work, annexed a Glossary, which I trust will be found of great use in explaining the names and terms used in these pages. With regard to the former, I have made use of only those which are to be found in the Hindoo Mythology.

I am extremely obliged to the above Gentleman for his kindness in taking charge of my manuscript, and correcting the proofs while the work was passing through the press.*

* The Author having now got his well-laden craft fairly afloat, we deem it right to state, that our assistance in this work has intentionally been of the very slightest nature. With the exception of what is above attributed to us, some corrections of no undeniable importance, and a few desultory notes, we have done nothing. The Author's language and sentiments, for the most part, are left entirely in their original garb. To have altered these materially, would not only have been a breach of good faith on the part of the Reviser—but also, in a case of some local and political importance, a downright imposition on the public. If the work is admirably sincere—and why should it not be?—that sincerity is all the Author's own. He has lived twenty-four years in the town, and among the people he will now describe. As Steele said of Addison, while holding forth the excellence of the graceful moralist to the English nation: "It is a very honest action to be studious to produce other men's merit."—R.

*September* 1. 1848.

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# HISTORY OF POOREE, ETC.

## PART I.

POOREE is a celebrated place of Hindoo worship, situated on the western coast of the Bay of Bengal, in the province of Orissa, forty-two miles south of Cuttack, and 298 miles from Calcutta. It is also called JUGGUNNATH, which name is derived from that of the prodigious idol which is venerated by the Hindoos. In this place is a celebrated Temple, and three Cars for the annual festival.

The town is situated on a high spot of ground, half a mile from the sea. The buildings are constructed of stones and straw: the houses with thatched roofs are small and incommodious; and those with tiled roofs are of various sizes, frequently large and roomy;—these houses are chiefly used for the accommodation of pilgrims, and are called *salas*, or choultrees.

The population of the town is estimated at 80,000, of which four thousand are priests or attendants on Juggunnath. The town has seven divisions, called *saees*, inhabited by different classes of people. The divisions are as follows:—

1. Hurchundee saee,
2. Gouibaoi saee,
3. Balee saee,
4. Matemoondee saee,
5. Dolmoondee saee,
6. Koondaeebent saee,
7. Markundessur saee.

Each of these *saees* has four heads, designated *saee naiks* (similar to *mundul* in Bengal); their assistants are barbers,

who are called *saee bhundarees*. The *saee naiks* and *bhundarees* are subordinate to men denominated *bhondias*, or young wrestlers, (an office of recent origin,) who collect certain fees from the inhabitants for the celebration of festivals. There are many other quarters subordinate to the above *saees*, which are as follows:—

1. Dytaparra saee,
2. Puthooria saee,
3. Koomtee saee,
4. Choora saee.
5. Dhankoonhee saee,
6. Burrhaee saee,
7. Koontia saee.
8. Kalkadebee saee,
9. Chooring saee,
10. Baslee saee,
11. Tilukmatia saee,
12. Khutooah saee,
13. Dyta saee,
14. Dandeemal saee,
15. Guna muhar saee
16. Putna Jenapore,
17. Putna Juggunnathpore,
18. Putna Bulbhudder bullubh.
19. Putna Matia para,
20. Putna Balee saee,
21. Putna Parrhee saee,
22. Putna Koomarpara,
23. Putna Tickurpara,
24. Munikuneeka saee,
25. Kupal Lochun,
26. Gurimtee,
27. Hara Goohree,
28. Bulgundee,
29. Gooahbarry,
30. Dyabagh,
31. Tulleecho saee,
32. Gooria saee,
33. Kurtee saee,
34. Kuposiakoondee,
35. Maoscemah,
36. Hurnee Hat.

Within the town are five sacred tanks, called, 1st, Nurrundur; 2nd, Markund; 3rd, Indurdooman; 4th, Sethgunga; and 5th, Parbuttee Sagor.

There is a Thannah in the town, situated in the *burdand*, or principal street. To it is attached four phandies, as follows,

1st Phandee—Hurchundee saee. 3rd Phandee—Koomarpara.
2nd ditto Markundessur saee. 4th ditto Singhdurwazah.

Many *akharas* are established within and about the town: to these resort people of various classes, generally very loose characters. At these assemblies, wrestling matches and other gymnastic exercises are got up; songs are sung, accompanied by

music and dancing; and *bhang* and other intoxicating drugs are freely used. The heads of *akharas* entice boys and elderly men to join these establishments for the above purposes; and certain fees are levied by them from the members. The latter are totally uncivilized, and out of society. None of the youths are disposed to gain knowledge; neither do their parents manifest any desire to send them to school; nor do they reprimand their illegal conduct. Paternal authority is but little exercised in this town. Schools were established in Poorce, and means afforded by Government to the people for mental improvement; but these efforts were attended with so little advantage that the schools were soon abolished. It will be very difficult to accomplish the object for which a school has recently been established in this town, unless measures are taken to counteract the influence of the *akhara* people, who are all debauched characters.

There are no markets in Pooree. A common fair is daily held in front of the *Singdurwazah*, where vegetables, such as greens, pumpkins, radishes, plantains, brinjals, onions, garlic, &c., are procurable. Shops are erected on both sides of the road, where rice, goor, dall, ghee, salt, wood, spices, nuts, and medicinal herbs, are sold. Cotton cloths, imported from the Madras Presidency, are sold by men from the south, and also by Pooree merchants. Cottons, imported from Bengal, are sold by men from the Upper Provinces. Brassware of sorts is also procurable. During the festivals, Cuttack shopkeepers called *munwarrees*, assemble here with their wares, such as knives, bags, looking-glasses, caskets, beads, sticks, dolls, &c. Nothing is cheap at this place, except rice, which is grown in the district. Wheat is brought from Ganjam and Sumbulpore. Fish is always procurable, and is extensively used by the inhabitants; the roes are generally very fine and large, and are only to be had in the cold season.

Since 1839, the fair and shops above alluded to were assessed

at the rates of eight annas and four annas each *per annum*, by order of the Magistrate; the former rate is fixed on those that have chuppers or roofs, and the latter on those that have none, or béchupper. The rent is annually collected from the resident shopkeepers at these rates, and, during the various festivals throughout the year, an additional tax, at the rate of one anna per shop, is collected, whenever a new shop is opened by shopkeepers who resort to this place from different parts of the country, and have their shops on each side of the road towards the south and east of the temple of Juggunnath. In the month of December, 1840, the fair and shops were engaged for by a certain person, at Rs. 225 per annum, and afterwards by another, in the month of November, 1841, at Rs. 427. The engagement of the latter individual was cancelled by order of the superior authority, in consequence of his having demanded more from the resident shopkeepers than the fixed rates; and the procuring of these was placed under the management of the Darogah, who now makes the collection through the aid of burkundazes, and whose interference in the matter seems to be better than that of the proprietors. Since the fair and shops have been entrusted to them, the rent has been reduced to a lower scale. The following accounts show the collections made by them during the last five years:—

| | | | | |
|---|---|---|---|---|
| In 1842-43 | Rupees .... | 237 | 3 | „ |
| 1843-44 | „ .... | 284 | 8 | „ |
| 1844-45 | „ .... | 374 | 2 | „ |
| 1845-46 | „ .... | 384 | 13 | 6 |
| 1846-47* | „ .... | 366 | 5 | „ |

The amount of collection is usually deposited in the Magistrate's treasury, for the purpose of defraying the expenses of contingencies and hire of coolies employed in clearing a part of the town round the temple of Juggunnath. From the popularity and splendour of the fair and shops, it appears that they

are now very advantageous, and can yield a rent greater than the sums above alluded to. Some of the people are anxious to engage for them, at Rs. 400 if they are let in farm, owing to there being a great profit on "tollah," or daily collection of vegetables, &c., from the shopkeepers and sellers. It is not known who is at present enjoying that indulgence; but, as far as can be ascertained, it is said to be the right of the farmers, proprietors or persons who collect the rent to take the "tollah" from the markets or fairs held in their estates.

Building materials, such as chunam, stone, timber, &c., are cheap. Bamboos and straw are sold sometimes at high prices, and sometimes at low. Chunam is sold by *chunras* at so many handees per rupee. This article is prepared by people of the *bowree* caste, by burning shells which are collected on the beach. Shells are also brought from Pareecoodh, and Malood—the former thirty, and the latter thirty-eight miles south of Pooree. The shells are imported on boats in the rainy season, when the river rises. The kilns in which the shells are burnt are remarkable, and have a curious appearance when ignited. There are none in Bengal. Stone and timber are likewise imported in the rainy season. The stones are quarried and brought from rocky places at Tanghy and Banpoor, and sometimes from Rumbha, by Pooree traders. Timber is brought from the hill regions by Cuttack merchants. Pooree is a miserable place for fruits.

There are fifteen families of *chunrás* in the town of Pooree, who live entirely by trading in chunam. They sell about fifteen thousand rupees worth annually, without being subjected either to sayer or land revenue. The advantage gained by them in that trade will be seen by the following accounts:—

A kiln, comprising four female and two male coolies of bowree caste, prepares 200 pots of chunam, the value of which, at the rate of 25 pots per rupee, is Rs. 8 0 0

| | | | |
|---|---|---|---|
| Two bhurruns of shells, including the hire of carts from Belesur to Pooree . . . . . | 2 | 8 | 0 |
| Charcoal . . . . . | 1 | 8 | 0 |
| Hire of four female and two male coolies for burning, removing, and boiling shells . . . . | 0 | 6 | 0 |
| Total expense . . . . . | 4 | 6 | 0 |
| Value received by sale . . | 8 | 0 | 0 |
| Profit . . | 3 | 10 | 0 |

The people of this place are very fond of betel nuts and tobacco leaf, smeared with chocah (a sort of perfume prepared from rosin), which they frequently munch. The style of dress of the Pooree women (generally of the brahman caste) is exceedingly indelicate: the sarees which they wear do not cover their knees; and they are so fastened round their waists as to display much of their persons.

The four principal quarters of this town are called ghats,—1st, Atharanullah ghat, on the north; 2nd, Lokenath ghat, on the south; 3rd, Mangla ghat, on the west; and 4th, Balee ghat, on the east. The rivers and rivulets beyond the limits of the town, towards the west, are called Mitiance, Rania, and Mangla: they run from north-west to south-west, and rise once in the rainy season, when the crops of the adjacent villagers are much endangered from inundation.

There is a flag-staff on the beach, contiguous to the public offices, without any specific purpose. The ships and sloops in the offing are seen to keep at a cautious distance, avoiding the danger of the foul ground off the shore. Nevertheless, at certain seasons, vessels may safely approach the shore, and land any thing they wish on the beach. The massoolla boats, and cattamarans, or logs of wood, manned by the amphibious tribes*

* The poor fishermen certainly look as if they partook of *two* natures; the remark, therefore, though very *native*, is very natural,—it.

of fishermen, called Loohas, add not a little to the general interest: they may be seen emerging from among the tremendous billows and merciless surf. These men are employed on the establishment of the marine department attached to the district.

The hot wind, during the summer solstice, in this place is excessively inconvenient and irksome, except to natives who have been habituated to it from their infancy. The climate on the sea coast, however, is healthy on account of the refreshing sea-breeze. Occasionally there are violent hurricanes, which tear up the sand, and let it fall in dry showers: these are exceedingly disagreeable. The natives of Bengal, and the Bengallees in general, who arrive at Poorce, are commonly seized with some illness, such as dysentery and fever; but when properly treated, especially if the patients are abstemious, they recover, and afterwards become healthy.

Pooree is not rich in productions of any nature that administer to the wants or luxury of mankind; and to give a description of the useless indigenous trees, plants, and shrubs that abound, would far exceed the limits of this work, and require many volumes.

The Europeans reside in bungalows on the sands, where the offices of government are also situated.

There are many *Muths* in this place, which are designated "Umrutmonohee Muths," or endowments of the temple of Juggunnath, the produce of the lands appertaining to which is realized by the *Muthdharees* or abbots, who, by this means, though professing themselves mendicants, have become the richest merchants in India, and are now enjoying every comfort. This is strictly prohibited by the Hindoo law. These endowments have been made by rich Hindoos and Rajahs. The Mahrattas also gave talooks, villages, and putnas, placing them under the Muths, with a view to the Muthdharees appropriating

the incomes derived therefrom to the performance of ceremonies and offerings to Juggunnath, besides the distribution of *mahaprushad*,* or holy food, to byragees, kangalees, &c.; but the intentions and wishes of the donors is seldom carried out. On the contrary, the Muthdharees appropriate the produce of such endowments to illegal purposes. It is supposed that the amount of rent realized from estates so held is not less than two lacs and ten thousand rupees: the lands may be valued at eight lacs, and would realize that sum if sold.

A list is subjoined, in which the rent and value of estates appertaining to the richest Muths is exhibited. Besides these, there are numerous small parcels of land, and lands belonging to the pundas or priests, called Umrutmonohee lands, which are not inserted. Their extent may be ascertained if search is made in the records of the Lakheraj establishment.

LIST OF RICHEST MUTHS CONNECTED WITH UMRUTMONOHEE LANDS PERTAINING TO JUGGUNNATH.

| NAMES OF SOME OF THE PRINCIPAL MUTHS. | AMOUNT OF ANNUAL RENT OF LAND. | ESTIMATED VALUE OF LAND |
|---|---|---|
| Juggunnath-ballub | 10,500 ,, ,, | 40,000 ,, ,, |
| Oattirparus | 5,000 ,, ,, | 20,000 ,, ,, |
| Burrasunt | 1,500 ,, ,, | 5,000 ,, ,, |
| Chollasunt | 500 ,, ,, | 2,000 ,, ,, |
| Oria Muth | 3,000 ,, ,, | 10,000 ,, ,, |
| Raghub Dass | 30,000 ,, ,, | 1,30,000 ,, ,, |
| Gunga Mata | 3,000 ,, ,, | 10,000 ,, ,, |
| Sreeram Dass | 25,000 ,, ,, | 80 000 ,, ,, |
| Nursing Achorry | 1,000 ,, ,, | 3,000 ,, ,, |
| Soorungee | 500 ,, ,, | 2,000 ,, ,, |
| Sumadee | 500 ,, ,, | 2,000 ,, ,, |
| Rajgopal or Emaur | 40,000 ,, ,, | 1,80,000 ,, ,, |
| Sidhoo | 500 ,, ,, | 2,000 ,, ,, |
| Avha | 2,000 ,, ,, | 8 000 ,, ,, |

* Properly *máhápraséd*, "derived from *mahá*, great, and *prasád*, favor or grace." We are indebted for the following to a good authority on such subjects,—"The Oriyas never say they *eat* mahaprasad; but that they only *serve* it, when they eat it."—R.

| Names of some of the Principal Muths. | Amount of annual Rent of Land. | | | Estimated Value of Land | | |
|---|---|---|---|---|---|---|
| Newul Dass | 900 | „ | „ | 3,500 | „ | „ |
| Benkut Acharry | 500 | „ | „ | 2,000 | „ | „ |
| Radhakants | 5,000 | „ | „ | 20,000 | „ | „ |
| Mungoo | 5,000 | „ | „ | 20,000 | „ | „ |
| Soondur Das | 1,000 | „ | „ | 4,000 | „ | „ |
| Ram Tarrukanund | 2,000 | „ | „ | 8,000 | | |
| Gopal Tirth | 1,200 | „ | „ | 3,500 | „ | „ |
| Juggunnath Del | 200 | „ | „ | 800 | „ | „ |
| Tumalee | 400 | „ | „ | 1,500 | | „ |
| Lukheebhudder | 200 | „ | „ | 1,000 | „ | „ |
| Delhi Baluck Dass | 500 | „ | „ | 2,000 | „ | „ |
| Bas'eb Tirth | 2,000 | „ | „ | 8,000 | „ | „ |
| KotebLog Muth | 500 | „ | „ | 2,000 | „ | „ |
| Cowsle Das | 2,000 | „ | „ | 8,000 | „ | „ |
| Brindabun Deb | 1,000 | „ | „ | 4,000 | „ | „ |
| Total | 1,41,400 | „ | „ | 5,63,300 | „ | „ |
| Add suthaees Huzaree Mahal | 17,420 | „ | „ | 60,000 | „ | „ |
| Grand Total Rs. | 1,62,820 | „ | „ | 6,23,300 | „ | „ |

It will be seen from this statement, that ample provision has been made for the support of the temple, and keeping up the festivals of Juggunnath, without the aid of Government. The annual donation, instead of coming from the public treasury, ought to have been contributed by the *Muthdharees*, the sum being equally distributed throughout with reference to the income of each establishment.

The Muthdharees would, without hesitation, have been disposed to bear each one his share of the stated allowance, if the humane Government had made such an arrangement without making the donation over to the Rajah of Khoordah. While compiling this history, the author has frequently conversed with certain Muthdharees on the subject, and he thinks that they will not be averse to such an arrangement should Government think fit to withdraw the support at present afforded.

It is the compiler's humble opinion, that such a plan, if adopted, would not involve a breach of faith on the part of Government, as has been supposed by certain officers of the state, nor would it be a violation of the principles laid down in Sect. 30, Regn. XII. of 1805. If any pledge was made by Government to continue this donation in perpetuity, that pledge has been abrogated, since the original grant of Rupees 60,000 has been reduced to Rupees 23,221.—

During the *sutya yooq*, or golden age, the temple at Pooree was erected by Maharajah Indradoomun, who placed within it the three idols, *Juggunnath*, his brother *Bulbhudra*, and his sister *Soobhudra*. At the time of Nooahkullebur, or an incarnation occurred, the Maharajah proceeded to heaven to invite Bruhma, the operative creator of the world, to perform the ceremony of consecrating the idol Juggunnath; while another Rajah, named Galmadhub, hearing of it, arrived at Pooree, accompanied by a large army, intending to wage war with the said Maharajah. But being struck with astonishment at seeing the valuable articles collected by him for the performance of the consecration, the Rajah returned to his own territories without battle. Maharajah Indradoomun having returned from heaven, and having, through the influence of Brahma, completed the consecration, bent his way back to the next world. Subsequently, the temple was entirely covered with sand, in which it remained buried for a long time. This circumstance was brought to the notice of Rajah Unung Bheem Deb, who immediately set out to discover it, and happened to find the spot where it had sunk; he then removed the sand, and the temple was restored in A. D. 1198. Since then the three idols have been worshipped, and become known to the people; and priests and others have been admitted into the service of Juggunnath.

*Statement of the Establishment of Juggunnath, distinguished by the name of* CHUTTEES NIJOG, *or thirty-six orders.*

1. *Maharajah Ramchunder Deo.* Honorary servant to the idol, to make *uttee chour,* sweep the ruths, and strew flowers on the idols.
2. *Mooderuth*—*Locum-tenens, or plenipotentiary.* In the absence of the Maharajah, performs the above duties.
3. *Poojah Pundahs.* Perform the ceremonies of Bhoge, or offerings, and worship the idols.
4. *Bhelur Chao* Adorns the idols, and keeps watch in the time of the Bhoge, in order to prohibit any superfluous quantity of offerings being taken in: opens the door of the temple of Juggunnath.
5. *Tul Chao* In the absence of the *Purchas,* accompanies the idol Mudunmohun to the tank Nurrundur, and acts for them in the temple: seals the door of the tower occupied by the great idols.
6. *Pussupaturks.* Adorn the idols.
7. *Dytas.* Remove the idols from the throne and put them on the ruths, and replace them again; also perform the necessary duties in *Unsur.*
8. *Pullee Mohapaturs.* After the snan jattra, or bathing festival, the idols are taken into a room called *Unsur,* allotted for the purpose of receiving their old clothes, and swaddling them with new ones, which occupies a space of fifteen days. During this time the idols are supposed to be ill: the offerings in the said room are made by these people (No. 8).
9. *Moodlies.* Guard the door of the wardrobe, put the chamur in the hands of distinguished pilgrims, or persons of rank, who are authorized to fan Juggunnath: they have charge of the key of the wardrobe, and guard the door of *Jye* and *Beejye,* two heavenly porters.

10. *Mahajuns.* Convey the smaller idols to the tank Nurrundur, and other places, and afterwards put them in the proper room, also adorn them with flowers and solas.

11. *Mookh Singhar Dutt.* Paints the faces of the images, Juggunnath, Bulbhudra, and Subhudra.

12. *Bhundar Mecaps.* Masters of the wardrobe—count the ornaments when taken off from Juggunnath by *Pallia Mecap.* The vestments presented by pilgrims pass into their custody after they have been worn by the idols.

13. *Changra Mecap.* Carries the vestments of Juggunnath, and counts them out; and when new vestments are offered by the pilgrims, he counts them, and puts them away.

14. *Khoontias.* Warn the idols and rajah at the time of festivals—call the *Pussoopaluks* who are appointed to wake Juggunnath, and bring forward the vestments and necklaces with which he is to be invested—watch cats in the temple—distribute the sacrificial flowers to worshippers and servants—and take care of the horses.

15. *Ukhundul Mecap* · Lamp-lighter—places lights, and removes the lamps.

16. *Gurra Burroos.* Persons who give water to the poojah pundahs at the time of their performing the ceremonies of Bhoge—place the water-pots at the time of worship.

17. *Pultree Burroos.* Clean the brass vessels, and take flowers, chundun, and other sacrificial articles in them to the poojah pundahs, and call them to worship.

18. *Punthee Burroos.* Put the *khichree* in silver and golden dishes, and set them before the idols.

19. *Soar Burroos.* Sweep the place, and place the sacrificial dishes before the idol Juggunnath—present odours, and distribute the proper quantities of Bhoge to such other temples and officers as directed by the rulers of the Temple.

20. *Hurrup Naiks.* These officers bring paun or betle, and

hot spices, and set the same before the idol after the Bhoge is removed.

21. *Sood Sowars.* Take away the sacrificial food, if spoiled, in the event of the poliution of the temple by the spilling of blood, or by the occurrence of a death in it, or by other causes —his duty indispensably necessary at *Unsur.*

22. *Jagia.* Watchmen at the time of Bhoge.

23. *Mookh Pukkalo Pureeyarec.* Presents the water and datoon, or toothpick, to Juggunnath, to wash his face in the morning.

24. *Asthan Pureeyaree.* Warns the idols at the time of ceremonies.

25. *Khutsej Mecap.* Bed-maker—carries Juggunnath's bed to him at night for him to sleep upon, and carries it back to its place in the morning.

26. *Pooran Pundah.* Reads the *poorans* at certain times in the gate of Juggunnath.

27. *Dumbooroo Sewuck.* Presents *Mogdumbooroo,* or circle stool, near the door of *Jye* and *Beejye.*

28. *Soars.* Cooks and scullions. They prepare cakes, &c., and take in Bhoge after *Mahasoar.*

29. *Beereebooha Soar.* Takes the articles from the *Sumurthas* and delivers them to the *Soars.* [in the Bhoge.

30. *Mahasoars.* Head cooks, who in the first instance take

31. *Ros Paik.* Lights the lamps in the kitchen, and expels the *Soars* when they become unclean; he accompanies the royal offering of food as far as the *Jye* and *Beejye* gate.

32. *Seeka Dhooah Soar.* Who washes the slings.

33. *Bakardeole Soars.* Cooks, who prepare food for idols of other temples within the wall of the great temple.

34. *Purharrees, Gocheekars,* and *Dwar Naiks.* Watch at the gates and doors. Those of the southern gate cry out, "The sacrificial food is coming." They also watch the food, and when Juggunnath moves out, carry beside him the sweet smel-

ling wood—allow no one to enter while Jugg unath is at his meals.

35. *Purshad Burroo.* Places food of a particular description before the idol.

36. *Chuttarooah.* Holds the umbrella over the great god when he proceeds on a journey.

37. *Turasiah.* A person who carries a large fan or tras, a hand punkah in the form of a half moon.

38. *Faruch.* Watchmen of the wardrobe.

39. *Biban Durroo.* Carries the chariot of small images, and fixes it in its place.

40. *Chamdeehooree.* Torch-bearer.

41. *Panyah.* Supplies the water for cooking.

42. *Panee-a-put.* Delivers the water pots to the *Burroo*, after washing them. Cleans the dishes after the principal meals.

43. *Noogadhooah.* Washes Juggunnath's linen, and hangs it up to dry.

44. *Chutwarree.* Prepares the sandal-wood, and gives it to the *Mecaps;* and at one of the festivals (Chundun Nagee) goes before the image with the incense.

45. *Choonras.* Serve the image *Gurroor*, or bird god—have charge of the great standard of the temple, and lift the great lamps at night on every eleventh day of the moon's increase and wane

46. *Dhob Pukhaliah.* Washes and cleanses the kitchen—removes the remains of food.

47. *Ungarooah.* Removes the ashes from the cook-room, and throws them away.

48. *Sumoodha* Grinds peas, and other kinds of grain.

49. *Rubariah.* A chasa, or cultivator, who sweeps and cleans the court yard of the kitchen.

50. *Purikhia Burroo.* Places the brass vessels near the pooja pundahs, or before the idols.

51. *Prodhanees.* Persons who give the golden sceptre to the *Purchas,* and food to the brahmins of *Mooktee Mundup.*

52. *Lenkas.* Peons (soldiers).

53. *Dulbehras.* Head watchmen.

54. *Paiks.* Watchmen at night.

55. *Dwarrees.* Doorkeepers.

56. *Beenakar.* Plays the "Beena," a musical instrument.

57. *Khaliah.* A trumpeter—at all festivals during the service and the offering of flowers, plays the *Kaaleeh.*

58. *Muhooriah,* or *Tooree Naik.* Plays on the *tooree* or trumpet.

59. *Ghuntooahs.* Persons who sound the *Ghunts,* or brass basons, during Juggunnath's meals, and when he goes on a journey.

60. *Tollabuttee,* or *Hundee Joogniah.* Accompanies the principal evening meal with a lamp, and brings the earthen pots and cooking utensils from the store.

61. *Tunkyah,* or *Bujuntree.* Plays the *Tumuck* during Juggunnath's journey.

62. *Nikarchee.* Drummer.

63. *Noubut Ulla Nakarchee.* Drummer stationed in front of the Lion-gate.

64. *Chaol Bucha.* Cleans the rice and peas.

65. *Khurka Soansia.* Cleanses the space between the western part of the temple and the place called *Jugmohun.*

66. *Nullah Hurcha.* Cleanses the drains.

67. *Sunkhooah.* Sounds the shell during the offices of worship.

68. *Madlee.* Plays on the *Madul,* a musical instrument, during the dance of *Dauree,* or prostitute.

69. *Tullee Sawucks,* or *Dawrees.* Dancing-girls, with a band of musicians. The former dance on the spot called *Jugmohun,* and on the holy boat, occupied by Mudun Mohun, in the festival of Chundun jattra; also under the canopies built on the Burdand, or great street, at that festival.

70. *Bhittur Gaonees.* Prostitutes, who sing the songs in the temple which precede the anointing of Juggunnath with sandal-wood.

71. *Durpunah.* Holds up a looking glass to Juggunnath during worship.

72. *Bindhanee.* Goldsmith.

73. *Burrhaee.* Carpenter.

74. *Koomar Bisoee.* A potter, who supplies earthen pots.

75. *Puthoorias.* Masons.

76. *Kurtee.* Sawyer.

77. *Roopkar.* Image maker.

78. *Chiturkar.* Painter.

79. *Soansias.* Coolies, who thatch the kitchen and perform other duties.

80. *Chaup-dulaees.* Boatmen, who ply the holy boats on the tank Nurrunder.

81. *Durjee,* or *Sipoostee.* Tailor.

82. *Patra.* Whose business is to string beads, or like things.

83. *Tamra.* Brasier.

84. *Mahout.* Elephant keeper.

85. *Ghuman boollah.* Rope-maker.

86. *Bajhiah.* Brings earthen pots from *Koomar.*

87. *Chucker-deekooria.* Torch-bearer for festivals.

88. *Toolla Bheena.* Cotton cleaner.

89 *Dosakha.* Torch-bearer at Lion-gate.

90. *Khooreeghur Naik.* Rings the bell.

91. *Doolkurn.* Record keeper, and writes the *Madla Panjee,* or diary, in the temple.

92. *Turao.* Mohurrur.

93. *Bhunder Naik.* Writes the accounts of wardrobe.

94. *Chungra Kurun.* Writes the accounts of articles which are taken from the wardrobe.

95. *Mahasethee.* Washerman who washes the linen of Juggunnath.

96. *Paliah Mahar.* Sweeper who removes all filth from within the enclosures.

97. *Chuttisa Nijog Naik.* The head officer of thirty-six different orders of ministral and other officers, who adorns the idol, and does all other personal services for it.

Pooree, in the estimation of the Hindoos, is one of the most sacred places in the world. It is also called *Sunkh Navee,* or navel of a conch. It is bounded by Lokuath on the west, and by Balessur on the east, and is eight miles in length; and from Surgdowar, on the south, to Induidoomun, on the north, is two miles in breadth. In the centre stands the temple.

All the land within ten miles is considered holy; but the most sacred spot is enclosed within a stone wall, thirty feet high, which forms nearly a square: the walls are 675 feet by 655 feet. On each side is a large gateway; the grand entrance is at the eastern face. Within this area are about 120 temples, dedicated to vairous idols; but the most conspicuous building is one lofty stone tower, about 190 feet high, and 42 feet square inside, called *Burrdeol,* or great temple, in which there is a large platform made of marble, which is called *Ruttunsinghasun,* or throne. There are also two conspicuous adjoining stone buildings, with pyramidical roofs. The idols Jugguunath, Bulbhudder and Soobhudra, occupy the tower and throne. The first pyramidical building, which is sixty feet square inside, is connected with the tower, and is called *Unsurpinda,* where the idols are worshipped during their illness, after the Snan Jattra, or bathing festival. Adjoining this temple is a low building on stone pillars, called *Jugmohun,* in the centre of which is placed *Gurroor,* or the bird-god, with his hand joined together in token of supplication toward the idol Jugguunath: beside this there is a second building, with a pyramidical stone roof, where the food is served, and the Bhoge ceremony performed; this is called *Bhogmoondaee.*

They are fashioned into a curious resemblance of the human head, resting on a sort of pedestal. The eyes of Juggunnath are round, and those of Bulbhudder and Soobhudra, oval. They are painted black, white, and yellow respectively; their faces are exceedingly large, and their bodies are decorated with a dress of different coloured cloths. The two brothers have arms projecting horizontally forward from the ears. The sister is entirely devoid of even that approximation to the human form.

"The Moguls, who took possession of Orissa about the close of the sixteenth century, seemed to have been animated with peculiar rancour towards Juggunnath, and lost no opportunity in disturbing the Hindoos in the performance of their devotions at his shrine. During these contests, in and about Pooree, the three venerated images, Juggunnath, Bulbhudder and Soobhudra, were twice or thrice carried away across the Chilka Lake, and concealed in the hills, until the time appeared favourable for again setting them on their throne in the temple. This religious warfare was at last set at rest, by the institution of the tax on pilgrims." *

The Mahattas, who succeeded the Mahomedans in the government of Orissa in 1648, levied the tax; and in 1755, the first payment of certain kahuns of cowrees, designated "*Chappan Hazaree*," was made to the temple on account of Kotebhog and other miscellaneous expenses of Juggunnath: this payment was subsequently turned into money, and included in the produce of land endowments, designated *Suthaees Huzaree Mihal*.

When the British Government took possession of the country in 1803, they allowed things to remain pretty much as they were found; and, after a few months, they abolished the pilgrim-tax, and relinquished the payment of the donation for two years. During this period, the expenses of the temple were defrayed

* For this our author is indebted to Stirling's *Orissa*, pp. 132-3.—R.

from its own resources, and the proceeds of its land endowments, designated Sathaees Huzaree Mahal, and the allowances from Muthdharees, having the management of lands designated "Umrutmonohee."

In 1806, the British Government enacted the first Regulation relative to the temple for the preservation of its established usages; when they vested the superintendence of the temple, and its interior economy, in the Rajah of Khoordah, and levied a tax on pilgrims. From that year an annual donation, amounting to about Rs. 60,000, was paid by Government for the support of the temple—the fees of the pundahs and puiharrees, or pilgrim hunters—the establishment of the idols—and the pomp of the festivals.

In 1808, on consideration of the annual disbursements, an account was rendered by the heads of the temple; when the Government sanctioned the sum of Rupees 56,942-9-8 for the support of the temple. This donation was continued down to the year 1839.

In 1840, the Government, with a view to withdraw British interference from idolatry, abolished the pilgrim-tax, and placed the temple of Juggunnath, and all matters relating to it, under the entire control of the rajah of Khoordah; appointed him superintendent of the temple; and granted a donation, amounting to Rs. 53,178-11-10, for the support of Juggunnath, and keeping up his festivals. This sum, instead of being paid from the public treasury, ought to have been drawn from the proceeds of the land endowments of the Muthdharees and Sathaees Hazaree Muhal—as these lands were formerly given for the support of Juggunnath and other religious purposes, and are therefore exempted from revenue, under the title of "Umrutmonohee," in conformity to the resumption laws.

In 1844, the above sum was apportioned thus: Rs. 35,758-9-6, paid in cash from the Government treasury, in the shape of

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a pension to the superintendent of the temple; and Rs. 17,420-2-4 on account of collections of Suthaees Huzaree Mahal made over to him. The latter sum comprises two items; viz: Rs. 17,001-10-8 on account of collections: and Rs. 418-7-8 on account of repairs of embankments.

In 1846, the sum of Rs. 12,487 9 6, on account of fees of *dhiya purdika*, sale of nirmal, &c., received by the superintendent, was deducted from the annual donation, amounting to Rs. 35,758-9-6; leaving Rs. 23,221, and the collections of the Suthaees Huzaree Muhal, amounting to Rs. 17,420,2 4: thus making a total of Rs. 40,641-2-4, which is now paid by Government to the superintendent of the temple, who appears to be independent of all superior authority. The provisions of Act X. of 1840 do not provide for appeals against his orders when a party considers himself aggrieved on the decision of a case connected with the affairs of the temple. Moreover, it is very surprising that such a large sum as the above has been granted by Government for religious purposes, without placing the endowment under their controul, as enacted by Regulation XIX. of 1810.

Ever since the affairs of the temple of Juggunnath have been placed under the entire management of the rajah, he has diminished the Bhoge, and other expenses of the temple; and has also retrenched those items which were exorbitant, and unnecessarily entered in the accounts originally rendered to Government* by the attendants of the temple with a view to secure the donation of Rs. 56,342-9-8. The sum of deductions of the alleged items, above alluded to, is incorporated in the amount of the present donation, and drawn by the superintendent of the temple, but paid to no one. It ought to have been the

* This lays open a beautiful swindling case, which deserves consideration —R.

profit of Government, instead of the superintendent; as the donation has been granted to him for the expenses of the temple, and not for his own profit, as supposed by him.

It is very creditable to Government, that, after withdrawing its interference from idolatry, they have afforded a liberal patronage by the donation of a large sum for the support of the temple of Juggunnath to secure the religion of the Hindoos. But, at the same time, it is much to be regretted, that such a donation has produced a bad impression on the minds of those who are opposed to idolatry, and hate it; for its effects strongly encourage and increase idolatrous establishments, and tend to spread superstition to the prejudice of true religion.* On the other hand, it has promoted the advantage and comfort of one, while it has thrown the rights of hundreds to the winds, and mixed gall in their minds.

Since the donation has been placed in the hands of the rajah, it is said that he has actually derived a profit from it amounting to Rs. 42,000, which he has placed in a treasury made for that purpose in his *nour*, or palace, distinct from that of his private funds. This case is owing to the donation having been exempted from the provision of Regulation XIX. of 1810, and no account having been rendered, by which the disbursements of the sum granted to him for the maintenance of Juggunnath might be checked.

Besides the foregoing, Government has assigned an annual donation, amounting to Rupees 6,417-1-4, on account of religious purposes, which is paid from the public treasury in the shape of pensions to three individuals; i. e., Rs. 485-12 to a byragee named Juggunnath Das, on account of daily Bhoge to the idol Juggunnath (the reason of this allowance is not trace-

* This is truly an astonishing confession for an unconverted Hindoo; and, if sincere—which we have no reason to question—augurs well.—R.

vble): Rs. 3,466 10 8 to the Mohunt of Muth Ootamparas, on account of Mohun Bhoge to the said idol, consequent on the resumption of Ph. Kodbai, which that person had held rent-free as an assignment for the purpose above alluded to. The remainder, Rs. 2,666-10 8, is paid to Udheekaree Juggunnath Das, of Muth Juggunnath bullubh, for the purpose of distributing holy food to starving and destitute pilgrims and kangalees.

The amount annually received by the superintendent of the temple for the support of Juggunnath, and keeping up his festivals, is Rs. 46,291 3, distributed as follows:—

| | Rs | as | p |
|---|---|---|---|
| In cash, from the Public Treasury ... ..... ..... ..... | 23,321 | ,, | ,, |
| On account of Suthaees Huzaree Mahal..... ..... .... | 17,128 | 2 | 4 |
| Ditto of sale of Nirmal, about .... ..... ..... ..... | 4,013 | 7 | 5 |
| Ditto of commission, or Dhya Pindika, &c., about . | 1,006 | 9 | 3 |
| Ditto of sale of wood, &c., of ruths, about .. ... | 400 | ,, | ,, |
| Ditto of sale of broad cloth ..... ..... ..... ..... .... | 100 | ,, | ,, |
| Total Rupees... | 46,291 | 3 | ,, |

Of the above sum, Rs. 31,006-11 8 is said to be actually paid by the rajah on account of expenses of the temple, as per subjoined account, which has been compiled with the greatest trouble and pain from several individuals, whose duties are chiefly connected with the affairs of the temple.* The remainder, Rs. 15,281 7-4, is the annual savings. Had a committee been appointed for ascertaining the actual disbursements and income of the temple, or had the provisions of the Regulation been enforced with regard to its affairs, the Government would not have been under the necessity of paying a large sum to the support of Juggunnath.

* It appears that the attendants of the temple are so very ignorant, that they know not what they do.—*Author.*

*Annual Account of Expenses incurred in the Temple of Juggunnath, on account of Bhoge and other miscellaneous charges.*

*On account of Kotebhog for 356 days, minus 9 days for car festival,*

| | | | |
|---|---|---|---|
| Rice for Khichree .. | 534 | .. | ,, |
| Pounded rice for cakes | 400 | 8 | ,, |
| Kullye, or pulse. .. | 367 | 2 | ,, |
| Moong, or small grain . | 133 | 8 | ,, |
| Molasses and kund . | 2,314 | ,, | ,, |
| Clarified buffaloes butter | 6,919 | 12 | ,, |
| Salt .. .. .. | 166 | 14 | ,, |
| Spices and assafœtida.. | 233 | 10 | ,, |
| Lamp oil . .. .. | 1,157 | ,, | ,, |
| Ginger, vegetables, &c | 422 | 12 | ,, |
| Milk, cream, &c. .. | 415 | ,, | ,, |
| Firewood .. . | 1,421 | ,, | ,, |
| Earthen pots .. .. | 89 | ,, | ,, |
| Chuna Bheria .. .. | 89 | ,, | ,, |
| Gopal-bullubh .. .. | 400 | 8 | ,, |
| Sandalwood, camphor, musk, &c. . .. | 623 | | ,, |
| | 15,719 | 10 | ,, |

*Miscellaneous charges for 30 days on account of various idols.*

| | | | |
|---|---|---|---|
| Ootturanee .. .. | 12 | ,, | ,, |
| Nursingh . .. .. | 12 | ,, | ,, |
| Mahadeb . .. .. | 16 | ,, | ,, |
| Butmungla .. .. | 16 | ,, | ,, |
| Bimola .. .. .. | 25 | ,, | ,, |
| Sursuttee . .. | 12 | ,, | ,, |
| Bahardeolee .. .. | 50 | ,, | ,, |
| Allumchundee .. .. | 12 | ,, | ,, |
| Puttectpabun .. .. | 3 | ,, | ,, |
| Gunes .. .. .. | 1 | ,, | ,, |
| Ramchundee .. .. | 4 | ,, | ,, |
| Duklunkalika .. .. | 5 | ,, | ,, |
| Nilkuntessur .. .. | 6 | ,, | ,, |
| Chytunmobaprobhoo .. | 35 | ,, | ,, |
| | 209 | ,, | ,, |

*Salary & allowance for festivals*

| | | | |
|---|---|---|---|
| Ghutwary .. .. | 5 | ,, | ,, |
| Puttreeburroo .. .. | 12 | ,, | ,, |
| Ukhund mecap .. .. | 12 | ,, | ,, |
| Soodh soar .. .. | 10 | ,, | ,, |
| Mookhsingar Dutt . | 39 | ,, | ,, |
| Muhasoogundhee .. | 12 | ,, | ,, |
| Bhundar mecap . .. | 10 | ,, | ,, |
| Junarkhoontia .. .. | 3 | ,, | ,, |
| Beema Joognia.. .. | 5 | ,, | ,, |
| Gochekan .. .. | 10 | ,, | ,, |
| Chuter .. .. .. | 5 | ,, | ,, |
| Bibanburroo .. .. | 175 | ,, | ,, |
| Dhobpukhalia .. .. | 12 | ,, | ,, |
| Rubaria .. .. .. | 6 | ,, | ,, |
| Goburpania .. .. | 3 | ,, | ,, |
| Khooree naik .. .. | 18 | ,, | ,, |
| Dumuniabej .. . | 6 | ,, | ,, |
| Ghuntooan .. .. | 20 | ,, | ,, |
| Lenkas .. .. .. | 6 | ,, | ,, |
| Kahalia .. .. .. | 25 | ,, | ,, |
| Madlee .. .. .. | 48 | ,, | ,, |
| Tumkia .. .. .. | 5 | ,, | ,, |
| Sunkhooan .. .. | 12 | ,, | ,, |
| Bhitargaonee .. .. | 10 | ,, | ,, |
| Manasettee .. .. | 5 | ,, | ,, |
| Hurrupnaik . . | 3 | ,, | ,, |
| Indurdo man khunka .. | 10 | ,, | ,, |
| Beenakar. .. .. | 25 | ,, | ,, |
| Musalchee .. .. | 30 | ,, | ,, |
| Patrah .. .. .. | 3 | ,, | ,, |
| Putteemohapatter .. | 40 | ,, | ,, |
| Pusoopaluk .. .. | 36 | ,, | ,, |
| 1st Pureecha .. .. | 155 | ,, | ,, |
| 2nd Pureecha .. .. | 120 | ,, | ,, |
| 3rd Pureecha . .. | 96 | ,, | ,, |
| Deolkurun .. .. | 200 | ,, | ,, |
| Turao .. .. .. | 100 | ,, | ,, |
| Bytkurn.. .. .. | 18 | ,, | ,, |
| Ameen .. .. .. | 120 | ,, | ,, |
| Bhundar naik .. .. | 15 | ,, | ,, |
| Churchait. .. .. | 30 | ,, | ,, |
| Nubutkhana Bujuntree . | 90 | ,, | ,, |
| Dowaree . .. .. | 5 | ,, | ,, |
| Choonra.. .. .. | 5 | ,, | ,, |
| Solechuta Bindhanee .. | 7 | ,, | ,, |
| Kulla Jhurra .. .. | 5 | ,, | ,, |
| Telinga Bujuntree .. | 75 | ,, | ,, |
| Ghora Nakatchee .. | 12 | ,, | ,, |
| Ruth Bahooks .. .. | 30 | ,, | ,, |

| | | | |
|---|---|---|---|
| Brought forward. .. | 1,695 | ,, | ,, |
| Jattra allowances .. | 50 | ,, | ,, |
| Khurre Ruttun .. .. | 2 | 8 | ,, |
| Jemadar. Burkundazes, Paiks, &c. .. .. | 900 | ,, | ,, |
| Malleos for Murooa Malo | 25 | ,, | ,, |
| Alfeekuna giver . .. | 18 | ,, | ,, |
| SuthseesHazareeEstabl. | 480 | ,, | ,, |
| | 3,170 | 8 | ,, |

*Expenses for Animals.*

| | | | |
|---|---|---|---|
| Elephants, and wages of keeper . .. .. | 756 | ,, | ,, |
| Horses, & wages of syces | 159 | ,, | ,, |
| | 915 | ,, | ,, |

*Bhoge of idols on several occasions*

| | | | |
|---|---|---|---|
| Sandalwood & camphor for festivals .. .. | 365 | ,, | ,, |
| Puna, or Punch. .. | 20 | ,, | ,, |
| Bursinghar Bhoge .. | 75 | ,, | ,, |
| Poospanjulee .. .. | 88 | ,, | ,, |
| Mukur rice .. .. | 15 | 8 | ,, |
| Chundun Jattra.. .. | 231 | 4 | ,, |
| Jhoolun Jattra .. .. | 35 | ,, | ,, |
| Ruth Jattra .. .. | 225 | ,, | ,, |
| Pnib Bhoge .. .. | 1,300 | ,, | ,, |
| Ram Nubomee.. .. | 5 | ,, | ,, |
| Hara Panchamee .. | 15 | ,, | ,, |
| Snan Jattra .. .. | 18 | ,, | ,, |
| Dhunoo Sunkrantee .. | 12 | ,, | ,, |
| Mes dutto Puna . .. | 20 | ,, | ,, |
| Bemeka .. .. .. | 72 | ,, | ,, |
| Rookuneehurn .. .. | 19 | ,, | ,, |
| Nursingh (out) .. .. | 4 | ,, | ,, |

| | | | |
|---|---|---|---|
| Brought forward. .. | 2,510 | 12 | ,, |
| Nursingh (inside) .. | 2 | ,, | ,, |
| Mahadeb for Situl Sustee | 22 | 8 | ,, |
| Lukhees Bhetmonohee. | 8 | 8 | ,, |
| Sursuttee Purb.. .. | 5 | 8 | ,, |
| Bunuck Nagee Uusur Bhoge.. .. .. | 22 | 4 | ,, |
| | 2,580 | 8 | ,, |

*Contingencies.*

| | | | |
|---|---|---|---|
| Repair of garden .. | 2 | 8 | ,, |
| Lights for chundun jattra | 25 | ,, | ,, |
| Repair of kitchen .. | 70 | ,, | ,, |
| Coolies for cutting trees on the temple, &c. .. | 125 | ,, | ,, |
| Koosmee rung .. .. | 22 | 8 | ,, |
| Hateebes of snan jattra. | 25 | ,, | ,, |
| Building of Ruths .. | 1,453 | 12 | ,, |
| Broad cloth .. .. | 780 | 14 | ,, |
| Silk and Mushroo .. | 75 | ,, | ,, |
| Lights and fireworks for Ruth Jattra .. .. | 125 | ,, | ,, |
| Khundooa or dress for Orun Sustee .. .. | 1,050 | ,, | ,, |
| Clothes for festivals .. | 3,600 | ,, | ,, |
| Silk thread .. .. | 175 | ,, | ,, |
| | 7,529 | 10 | ,, |
| Repair of Bundh .. | 418 | 7 | 8 |
| *Khyrat* | | | |
| Brahmans .. | 187 | ,, | ,, |
| Brumcharree, &c. .. | 277 | ,, | ,, |
| | 464 | ,, | ,, |
| Total ... | 31,006 | 11 | 8 |

*Abstract.*

| | | | |
|---|---|---|---|
| Expense of the Table of the Idols .... .... .... .... .... .... | 15,719 | 10 | ,, |
| Ditto of his dress, or wearing apparel .... .... .... .... .... | 4,650 | ,, | ,, |
| Ditto of his wages of his servants .... .... .... .... .... .. | 3,170 | 8 | ,, |
| Ditto of contingent charges at different seasons .... .... .... | 3,150 | 8 | ,, |
| Ditto of his elephants and horses. .... .... .... .... .... .... | 915 | ,, | ,, |
| Ditto of ruths, or annual cars .... .... .... .... .... .... | 1,453 | 12 | ,, |
| Ditto of broad cloth and silk .... .... .... .... .... .... | 855 | 14 | ,, |
| Ditto of other idols in and out of the temple.... .... .... | 209 | ,, | ,, |
| Ditto of Khyrat .... .... .... .... .... .... .... .... .... | 461 | ,, | ,, |
| Ditto of repair of bundh of suttaees hazaree muhal .... .... | 418 | 7 | 8 |
| Total Rupees. .. | 31,006 | 11 | 8 |

In item, "Expenses of the table of the idol," is included a Bhoge designated *Gopal-bullubh*, which is at present prepared in the *Nour*, or palace of the Rajah (since 1843), in order to derive profit from it; and from thence it is brought to the temple by the joognias or brahmins, to offer it to Juggunnath. This is against the ancient custom and usage, as it has never been done in former times in any other place but the temple: the Rajah has therefore introduced an unlawful custom, which was neither heard of nor known to the Hindoos until now. He had better send the boiled rice at once from his *Nour*, or palace, for offerings of Juggunnath, to the temple. But the other plan is easier, and is carried on for the sake of personal interest more than any thing else. The Hindoos are extremely displeased and annoyed at this irregularity, which has been fully commented on by the chief of them, although, through fear of him, they offer no objections to it.

The account in question, is said to have had effect from 1846. It is also stated that the Rajah has two sets of accounts; one is prepared with a view to show the impropriety or insufficiency of the amount of the present gift received by him; this account merely contains alledged items of former settlement, &c., paper prepared in 1808, when the donation was fixed at Rs. 56,342-6-8; and it is generally presented to confound the people who wish to know, or interfere, or manifest a desire to meddle in the affairs of the temple. The other set is prepared for his guidance in conformity to the settlement made by him, which comprises the items of actual disbursements, much under the amount of the present donation; and with reference to such account, he conducts the duties of the temple. and enjoys the profit. It is shown to no one, and is placed for security in his sleeping chamber.*

* The "murder" is now out, nearly to the fullest extent: this force of theft and deception we hope will be the lever of Juggunnath's ruin.—R.

One of the items of expenses, making up the sum of Rupees 40,641-2-4, now paid by Government, is Rupees 1,200 per annum, nominally a charitable allowance, for a certain class of religious mendicants pertaining to Muth Kotebhog; but it is more a perquisite of the superintendent of the temple than any thing else. The amount has not been paid to the Muthdharree since 1840. Another item, amounting to Rs. 600, of a similar description, pertaining to Bhujun Kothee, was suspended by the above officer in 1847; consequently the injured party has instituted a suit against him in the civil court, the result of which is not yet known. The superintendent has retrenched many other items for his own profit, under the impression that the Government has cut off the sum of Rupees 12,437-9-6 without any specification of the cause.

In the humble opinion of the compiler, it is a great pity that, when Government relinquished the pilgrim-tax,* they did not at once throw open the temple of Juggunnath to the Hindoos, (as was done at Gya,) leaving the management of it and its affairs entirely to them, to be conducted in such a way as they might think best and proper, without appointing the Rajah of Khoordah to superintend its concerns. For instance, there are several other temples, such as Bhobuessur, Lokenath, Gopeenath, in Orissa, and Kalee in Calcutta, which are efficiently managed by the Hindoos themselves, though no donation is paid by Government.

Further, the author is disposed to think, that so long as the donation is allowed by Government, and paid from the public treasury, to support the idol Juggunnath, the Hindoos will not be wrong in concluding that it is paid out of respect for the heathen temple. Whatever may be said to the contrary, so long as this sum is continued, it must be understood that British connexion

* Abolished by Lord Auckland, in 1840.—R.

with idolatry has not ceased; for this connexion affords a great deal of satisfaction and comfort to a large number of Hindoos, who are fond of paganism.

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*Specification of apartments and places between the walls called Mognad Puchir and Koorm Bera, appertaining to the Temple of Juggunnath.*

---

1. Uroon Khumbo. A stone column occupied by Uroon.
2. Singh dowar. Lion Gate.
3. Singho. Two lions on two sides of the Lion Gate.
4. Putteetpabun. A portrait in the shape of Juggunnath.
5. Baespach. Twenty-two flight of stone steps.
6. Koondo. A water-cistern.
7. Kasibissonath's temple.
8. Brooso. Ox in front of the above idol.
9. Nursing-nath's temple.
10. Surghur. Shop of holy food.
11. Puntheeghur. A room for placing fruits to offer Juggunnath.
12. Bhetmundup. Hence Lukheedebee visits her husband Juggunnath, and various ceremonies are performed by the priests on return of ruths or cars from Goondeecha Mundup.
13. Choonakootaghur. A house for pounding rice.
14. Puthur koop. A stone well.
15. Roshghur. A kitchen, consisting of 32 bukhras or rooms.
16. Puthur koop. A stone well.
17. Temple of Mahadeb.
18. Temple of ditto.
19. Temple of ditto.
20. Dukhin dowar. South Gate.
21. Flight of stone steps.

22. Kooilee Bykunth. Place for distributing holy food.
23. Temple of Twelve Mahadebs.
24. Temple of Doorga Mahadeb.
25. Temple of Chuckernarain.
26. Temple of Mahadeb.
27. Puchimdowar. Western Gate.
28. Patcho. Flight of stone steps.
29. Mahabeer's Temple.
30. An entrance.
31. Chuckra. A platform for byragees.
32. Garden. Here the body of old Juggunnath is buried.
33. Steps of Bykunt.
34. Bykunth. Here the Jathees perform the ceremony of Atkia.
35. Temple of Mahadeb.
36. Temple of Sethlace.
37. Sona koop. Golden well—so called.
38. Temple of Ootoranee.
39. Oottur dowar. Northern Gate.
40. Patcho. Flight of stone steps.
41. Hatee. Two Elephants made of stones on two sides of the Northern Gate.
42. Temple of Bera Lokenath.
43. Temple of Isaueseer.
44. Koondo. A water-cistern for washing clothes.
45. Snan Mundup. A platform for bathing Juggunnath.
46. Chuckra. A platform.
47. Chahanee Mundup. Lukhee is brought here on the day of bathing festival.
48. Sarghur. Containing seven rooms for sale of holy food.
49. Surghna. Shop of a soar.
50. Bijey dowar. A Gate.
51. Bijey dowar. A Gate.
52. Megnad Pachir. Outer walls.

53. Goomot dowar. A large gate.
54. Kosun-bera. Inside walls.
55. Temple of Kalleekuna Mahadeb.
56. Surghur. A shop.
57. Julchutter. A shed from which water is given.
58. Temple of Chytun.
59. Temple of Rughoonath.
60. A stone house.
61. A platform.
62. Ghora dowar. A Gate.
63. Purharrees' sitting place.
64. Chowra. A sacred basil.
65. A hall for drying Juggunnath's clothes.
66. Mundunee ghur. A room for keeping Kheeles.
67. Pudopad. Foot-steps of Lukhee.
68. Temple of Bruhmcharree.
69. A hall for sitting Swanies or Hermits.
70. Goomut dowar. A gate.
71. Temple of Patalesur Mahadeb.
72. Temple of Mahadeb.
73. A hall, } Belonging to Gourang Purharree.
74. A temple. }
75. Julchutter. A shed from which water is given.
76. Temple of Soorja, or Sun.
77. Temple belonging to Bullee khoontia.
78. Temple belonging to Juggunnath Gosain.
79. Temple of Lukheedebee.
80. Temple of Berakalika.
81. Temple of Nilmadhub.
82. Temple of Surosuttee.
83. Temple of Radhakishen.
84. Tatghur. A room for securing the royal Bhoge.
85. Temple of Kishora.

86. Temple of Kirchoia.
87. Temple of Gopeenath.
88. Goonto. A gate.
89. Temple of Bhund Gunness, belonging to Mudhoosoodun Mohapatur.
90. Temple of Radhakishen, belonging to Pudlabh Patjossee.
91. Chowra. A sacred basil.
92. Sej ghur. Mahadeb.
93. A small temple with a hall.
94. Temple of Bimola.
95. A Temple.
96. Jak fruit tree.
97. Surghur of Mahabhoee.
98. to 104. Surghur of Soais.
105. Chundun Ghusa ghur. A room for preparing sandal-wood.
106. Goomto. A gate.
107. Koondo. A water-cistern.
108. A hall.
109. Singho. Lion before Bimola.
110. Kohince koondo. A sacred reservoir, by the power of which a crow has got four hands.
111. Lukheepad-pudo. Mark of Lotus-feet of Lukhee.
112. Punchoo Mookhee Gunness.
113. Julkeera Moondaee. A room in which is Mudun Mohun.
114. Temple of Nursing, with water.
115. Mooktee Mundop. A sitting place of Punditts.
116. Temple of Khetturpal.
117. Temple of Ununtpoorsottum.
118. Temple of Butgunness.
119. Temple of Putmungla.
120. Temple of Buteekishen.
121. Temple of Mahadeb.
122. Temple of ditto.

123. Temple of Mahadeb.
124. Temple of Hurreesuhdeb.
125. Temple of Kishen of Bulee Khoontia.
126. Burtree *(Ficus Indica)*.
127. Surghur. A shop of holy food.
128 Ditto of Ooria Muth.
129. Temple of Radhamohun.
130. Temple of Dadheebaurin.
131—134. Surghurs. Shops of holy food.
135. Temple of Mirdha Narain.
136. Unchinta Puhunda. Path for taking Bhoge to the large [tower,
137. Temple of Ujaunath.
138. Burdeol. Great temple.
139. Juggunnath.
140. Subhudra.
141. Bulbhudder.
142. Rutun Singhasan. Throne.
143. Kulla Rahato-dowar. Gate of the large tower.
144. Unsur-pinda. A place where the great idols are placed when supposed to be ill after bathing festival.
145. Chundun katha Urgulee.
146. Chundurghur. Wardrobe.
147. Jye Bejye dowar. A door occupied by two heavenly porters.
148. Jug Mohun. Occupied by Bird-god when the prostitutes [dance.
149. Gurroor Khumbo. A column of Gurroor, or Bird-god.
150. Bhog Mundup. Here the holy food is placed.
151. Temple belonging to pundahs.
152. A hall for their sitting.
153. A large door of Jugmohun towards the south.
154. Temple of Mahabeer.
155. Magna Moondae. A temple where the ceremony of nuptials of Juggunnath are performed.

156. A small door of Jugmohun towards the south.
157. Stone steps.
158. Gate of the great temple towards the south.
159. Dukhinghur. Temple occupied by Mudun Mohun.
160 Bhrun Mundup.
161. Temple of Ekadoosee.
162. Kuleejoog Nisa.
163. Nursing Nisa.
164. Paduk koonda. A cistern of sacred water.
165. Bajna Moondaee. A place occupied by drummers.
166. Sath pacho. Seven steps.
167. A small door of Jugmohun towards the north.
168. Untree Mundup. A place for performing the ceremony of birth of Juggunnath.
169. Large gate of Jugmohun towards the north.
170. Khooree ghur. Clock room.
171. Temple of Radhakishen.
172. Koonda. A water-cistern.

In the Hindoo mythology it is affirmed, that Pooree was, in former ages, under the sands, and that a great part of it was covered by forest trees, underwood, and grass: these dense thickets were the theatres of the austerities and actions of many gods and ascetics. Pooree, on the whole, is a dry place, and the streams that intersperse it only serve as channels to drain off the water that falls during the rains, there being no constant supply from springs and auxiliary rills to form a regular navigable river.

NOTE.

During the progress of this portion of the work through the press, we have been informed by the author, that the suit in the Civil Court, alluded to in page 28, has produced a decision in favour of the plaintiff, against the superintendent of Juggunnath.—R.

# PART II.

At Juggunnath, there are many annual festivals, which are considered deserving of notice: they are particularized as follows.

*Chundun Jatira.* Sweet scented powder. This festival is observed on the third day of the moon's increase in the month of Bysakh, and continues twenty-one days, during which time Mudun Mohun, and five Mahadebs, are carried on chariots to a tank called Nurrunder, in which a temple is erected for their repose. Two chaups, or holy boats, ply on the tank for spectacle, once in the day, and once at night. One of these boats is occupied by Mudun mohun, accompanied by priests and other persons who are authorized to make chamurs, and to perform other services; also by Tulleesewuck darrees, or prostitutes, who dance before him. The other is occupied by five Mahadebs, accompanied by choristers, with a band of musicians. Many chamoondias, or canopies, are erected by the Muthdharrees and other religious people in front of their residences on the great street from the Singhdurwazah to Juggunnath bullubh, for making offerings of sweetmeat and fruits. During this festival, the people drink Bhang and intoxicating drugs, and swim in the above tank, when one or two of them are destroyed by the alligators. The twentieth day of this festival is designated Bhowmee, on which day a mob of people, to the extent of forty thousand, assemble at that tank. On the last day of this festival, water mixed with turmeric is sprinkled on the holy boats.

*Rookunee-hurn-Ekadoosee.* This festival takes place on the eleventh day of the moon's increase. Mudun mohun forcibly takes away "Rookunee" for the purpose of marrying her, after

fighting with her brother named "Rokun," as she had been betrothed to "Sisoopal:" and at night the marriage ceremony is performed in the temple near the Bur-tree, or *Ficus Indica.*

*Snan Jattra.* Bathing festival. Happens on the day of the full moon in the month of Jeth, when the idols Juggunnath, Bulbhudder, and Soobhudra, are brought by the Dytas from their throne to the Snan Mundup, where they bathe; and after various ceremonies are performed, the priests embellish the images with flowers, and fasten a proboscis, made of sola or straw, on each of their faces, to give them the appearance of elephants; then they are taken and placed in the room called Unsur for fifteen days, where they are supposed to be ill, and during that period nobody is allowed to visit them, with the exception of the Dytas and Puttee Mahapaturs, who are entitled to perform the whole duties on such an occasion.

*Ova.* Shuning festival. After fifteen days, the idols are taken out of the Unsur, when all visit them. This is a day on which probably many casualties occur among the pilgrims, owing to the press of the mob of people.

*Netur Ochub.* Eye-painting festival,

*Ruth Jattra.* Car festival. Three large cars are built for the three idols, who are placed on them by the Dytas, and taken to the temple called Goondeecha Mundup. The cars are dragged by Kalla-bethias, or coolies, and by thousands of other people.

*Hara Puachumee.* The fifth day of the car festival Lukhee-debee is taken to visit her husband, Juggunnath, on the car at night.

*Bahoorah.* The returning festival of cars from Goondeecha Mundup.

*Syn-Ekodoosee* Lying down festival, which is observed on the eleventh day of the moon's increase in the month of Assaur.

*Niladree-Beejey.* The festival of entering into the temple. When the cars return from the Goondeecha Mundup, the images

are taken into the temple by the Dytas, one after the other, after the performance of various ceremonies near the Lion door, and are then replaced on the Ruttun Singhasun, or throne.

*Joolun Jattra.* Swinging festival in honor of Juggunnath, which takes place for five days in the month of Bhadon, on the Mooktee Mundup in the temple.

*Junum.* Birth festival. This is observed on the night of the eighth day of the moon's wane. A prostitute called Bheeturga-onee assumes herself to be the mother, and a priest assumes himself the father of Juggunnath, when the ceremony of his birth is performed in the temple.

*Kallee Dumun.* The festival of destroying Kallee, or most mortal species of the cobra-de-capello. The ceremony of this festival is performed in the tank called Markund, where Mudun Mohun is carried on the eleventh day of the moon's wane: many people assemble there. At night the priests embellish Juggunnath with good apparel, and fasten the hands of gold on his stumps; also wind round him from head to foot a fictitious serpent, made of black and white rags and canes.

*Bawun Junum.* Dwarf birth festival. This festival takes place on the night of the eleventh day of the moon's increase. The priests decorate Juggunnath with the dress of a dwarf, and put a chattah or umbrella, and a golden gurroo or water vessel with a spout, in his hands.

*Koomar Poonaee.* A festival in honor of Soodursun, who is carried from the temple to the town, which is observed on the night of the full moon in the month of Assin.

*Oothapun Ekadoosee.* This festival is observed on the eleventh day of the moon's wane, when Juggunnath is said to have risen from his sleep.

*Ghornagee.* Warm clothing festival. It takes place on the sixth day in the month of Aughun, which is also called Arun Sustee.

*Ubheeshek.* Anointing festival, which is observed on the day of the full moon in the month of Poos. Juggunnath is adorned with Raj-bés, or a royal dress, and grandly worshipped.

*Mukur.* Sign of the zodiac festival. Juggunnath is adorned with a tiara made of flowers, and worshipped in the rice.

*Dole Jattra.* Swinging festival. There is a platform called Dole Munchup, about one arrow shot distance from the temple, where the images Mudun Mohun, Lukhee, Surasuttee, Ram, and Kishen, are taken by the priests on the day of the full moon in the month of Falgoon, and are there swung on a small litter, suspended by chains fastened to pillars of black stone; and then the red powder is thrown on them by the priests, pilgrims, and other people.

*Ram Nubomee.* Ram's birth-day festival, which is observed on the ninth day of the moon's increase, when Juggunnath wears the dress of Ram, who was born in the trootia yoog, or second age of the world, and destroyed "Rabun," the sovereign of Lunka, or Ceylon, in battle.

*Dyna Chooree.* Festival of stealing dyna, or Artimisia Indica. The images Muddun Mohun, Ram, and Kishen, are taken to the garden of Muth Juggunnath-bullubh, where they steal dyna; and the ceremony is performed by the priests at that place, on which occasion a great number of people assemble.

*Nubanko Berrha.* To turn round the temple for nine times. In this festival the idols are worshipped with rice.

*Khettur Purreekruma.* Festival of rounding the khettur, or religious spot, which falls in the month of Aughun in each year, when the people go round the town of Pooree, from south-west, to south-east of the Surgadowar.

Three new cars are made every year at the place called Ruthpudda, situated on the Burdaud, or great street: the building is commenced on the third day of the moon's increase in the month of Byakh, and they are completed on the day of Netur Oochub,

when the eyes of Juggunnath are painted, and his body patched with rags and rosin: afterwards, the Ruths are put in a line by pilgrims and other people near the Lion gate, where the ceremony of their consecration is performed by the priests before the ascension of the images. The ruths have an imposing air from their size and loftiness; but every part of the ornament is of the most paltry description, save only the covering of striped and spangled broad cloth of scarlet, green, yellow, and black colours, and the silk awnings within the cars, which are suspended over the heads of each image, the splendour of which compensates, in a great measure, for other deficiencies of decoration.

The car of Juggunnath is forty-five feet in height; it has sixteen wheels of seven feet diameter, and a platform thirty-five feet square. The ruth of Bulbhudder is forty-four feet high; it has fourteen wheels of six and half feet diameter, and a platform thirty-four feet square. The car of Soobhudra is forty-two feet high; it has twelve wheels of six feet diameter, and a platform thirty-three feet square. A small rail about eight inches in height nearly surrounds the platform of each ruth: an opening is left of a few feet in front of the idol.

"On the appointed day, after the performance of various ceremonies within the temple, the images are brought from their throne to the outside of the Lion-gate. When the images Juggunnath and Bulbhudder, decorated with a head dress shaped like a helmet, first make their appearance without that gate, the admiring multitude assembled there at that moment welcome them with shouts, and cries of '*Jye Juggnunath*,'—victory to Juggunnath. The images are not only dragged with reverence, seated on a cushion adapted for the occasion,* but a silk cord is

* The images are brought forth, not with decency and reverence, seated on a cushion, &c. This must be the correct reading. The author informed us he had taken the whole of the above paragraph from

fastened round their waists, except that of their sister, Subhudra, who is brought by the Dytas on their shoulders. The Dytas, on whom this duty devolves, drag the idols down the steps, and on the road, while others keep their figures erect, and help their movements by shoving them from behind. In this way the idols go rocking and pitching along through the crowd until they reach the cars, which they go round seven times, after which they are made to ascend an inclined platform: as soon as they are seated on their respective cars, simultaneously the air is rent with aclamations from the spectators.

"After the images have been lodged in their vehicles, a large chest is brought forth, containing the golden or gilded feet and hands of the great idol, which are fixed on the proper parts with due ceremony, and a scarlet scarf is arranged round the lower part of the body, or pedestal." Afterwards, the cars are dragged by 4,200 Kallabethias, or coolies, who are regulated thus: 1,600 for the car of Juggunnath; 1,400 for the ruth of Bulbhudra; and 1,200 for that of Subhudra. These men are brought from the villages of purgunnahs Rabang, Chowbeescoodh, Seeraeen, and Limbaie, by order of the superintendent of the temple, without payment, and are detained at Pooree until the cars reach the temple called Goondeecha Mundup, which occupies about seven or eight days: they bring provisions with them from their homes, which is hardly sufficient to last them a couple of days. During this time, they without ceremony abstract what they want from the shopkeepers, and snatch away the bundles of the poor pilgrims, especially from the females. This is worthy of consideration on the part of the authorities. While the cars are in progress, almost all the priests on them have long canes in their hands, and a cloth

some writer or other, whose name we forget; but the writer, whoever he was, made a shameful mutilation of Surling. See "Account of Orissa," pp. 160-61.—R

wrapped round their heads. Some rudes amongst them, who stand on the wooden horses fixed to the ruths in front of the images, make very indelicate gestures, dance, jump, and make use of abusive language, showing the long cane in their hands in the most unceremonious manner, as if they thought the whole business a good joke!

The joy and shouts of the crowd on the first movement of the cars—the creaking sound of the wheels as these ponderous machines roll along—the clatter of hundreds of harsh-sounding instruments—and the general appearance of so immense a moving mass of human beings, produce an impressive, astonishing, and somewhat overwhelming effect.

The Goondeecha Mundup is a large temple 75 feet high, and 30 feet square: in it is a paved platform called Ruttunbedhee, or throne, occupied by the three grand idols. Adjoining this temple is a low building on stone pillars with stone roofs, designated Jugmohun. The sacred spot of this temple is enclosed within a stone wall twenty feet high, and forms nearly a square, two sides measuring each 320 feet, and the other two 430 feet. There are two large gateways in the eastern wall, called Singdowar, and Nakchuna, or Bejeydowar.

As soon as the three ruths reach Goondeecha Mundup, the images are taken down by the Dytas, and conveyed through the entrance of Singdowar with great ceremony, similar to that performed at the Lion-gate of the great temple, and placed on the Ruttunbedhee in the temple, where the holy food is offered them in a manner similar to that in the temple called Burdeol. On the morning of the tenth day of the moon's increase, the images are dethroned by the priests, in consequence of their not being permitted by the Hindoo law to remain there beyond the ninth day; and are tied with cords to the pillars of the buildings called Jugmohun, until the cars are turned or taken by the Sathpara villagers, whose peculiar duty and privilege it is, in

connexion with certain classes of Pooree people, to drag the cars to the gate called Nakchuna, through which the images return. Here an unjust fee is levied from the poor inhabitants for turning the cars to the other door, which is termed Dukhin Mooha Ruth.

After four or five days, the cars are arranged at the Nakchuna gate, and the images are unloosed and replaced on them, while the Kallabethias, who attend at the fixed time, drag these ruths until they reach the Lion-gate of the great temple, where various and curious ceremonies are performed by the priests in the presence of the superintendent of the temple: the images are then taken into the temple, and replaced on their usual thrones, which terminates the festival.

Now, as it will prove interesting to those who are anxious to know how the cars are made, the compiler therefore loses no time in offering his humble services, as far as possible, to afford the particulars and expenses thereof, which he has procured with great difficulty from one of the confidential attendants of the temple. The timbers are annually provided by the rajah of Dusputla: the simlee trees are supplied by the surburakars of Banpore, to whom the superintendent of the temple sends the sacred sanders and rags from the head of the image Juggunnath as a token of approbation: the coir ropes, cocoa-nut trees, and other petty articles, are furnished by the Sarun brahmans, free of cost.

The following is an account of expenses incurred in building the three cars for Juggunnath, Bulbhudder, and Soobhudra:—

| | Rs. as. p. | | Rs. as p. |
|---|---|---|---|
| Bhog for idols, and Puntee for Chundun Jattra M | „ „ | Ruth Bahook .. .. | 2 8 „ |
| Coals .. .. .. | 90 „ „ | Bowrees.. .. .. | 70 14 „ |
| Lae and Alta .. .. | 20 8 „ | Painters .. .. .. | 56 7 „ |
| Iron .. .. .. | 90 1 „ | Roopkars. .. .. | 10 „ „ |
| | | Tailors .. .. .. | 5 8 „ |

| | Rs. | as. | p. |
|---|---|---|---|
| Putto and Rattans .. | 5 | ,, | ,, |
| Chit .. .. .. | 20 | 4 | ,, |
| Cloth for workmen, &c. | 35 | 8 | ,, |
| Choora and Moorce for ditto .. .. .. | 40 | 8 | ,, |
| Holy food for ditto .. | 20 | 8 | ,, |
| White paint, &c. .. | 38 | 2 | 6 |
| Talputter and rope .. | ,, | 9 | ,, |
| Twine for lathe . .. | ,, | 3 | 6 |
| Paper .. .. .. | 1 | 12 | ,, |
| Basket .. .. .. | 1 | ,, | ,, |
| Straw .. .. .. | 20 | 8 | 6 |
| Bamboos. .. .. | 20 | 10 | ,, |
| Coir rope .. .. | 3 | 8 | ,, |
| Cord and thread .. | 3 | 10 | ,, |
| Wood for lathing work | 13 | 4 | ,, |
| Wax and mussallah .. | 20 | 2 | ,, |
| Inside work .. .. | 20 | ,, | ,, |
| Lamp oil. .. .. | 44 | 10 | ,, |
| Jhampee . .. .. | 2 | 6 | ,, |
| Musals or torches .. | 10 | 8 | ,, |
| Carriage of Banpoor timber wood .. .. | 55 | 8 | ,, |
| Dhuja Pago .. .. | 2 | 4 | ,, |
| Ghora Moora Khudee.. | 3 | 4 | ,, |
| Cloth for Churchika .. | 1 | 4 | ,, |
| Rhog for ditto .. .. | 1 | 12 | ,, |
| Chunam.. .. .. | ,, | 8 | ,, |
| Flowers .. .. .. | 1 | 4 | ,, |
| Rice .. .. .. | 1 | 8 | ,, |
| Chancho.. .. .. | ,, | 5 | 9 |
| Mats .. .. .. | ,, | 12 | ,, |
| Torch-bearers .. .. | 5 | 4 | ,, |
| Diet of hackery drivers. | 40 | 3 | ,, |
| Majhee bunsia .. .. | ,, | 8 | ,, |

| | Rs. | as. | p. |
|---|---|---|---|
| Washermen .. .. | 1 | 8 | ,, |
| Soojungur. .. .. | 1 | 12 | ,, |
| Cleaner of brass work .. | 1 | 8 | ,, |
| *Carpenters.* | | | |
| 4,380 at 2½ pice each; | | | |
| 1,980 at 3 ditto .. | 264 | 8 | 6 |
| *Sawyers.* | | | |
| 1,520 at 3 pice each; | | | |
| 800 at 1 anna each.. | 126 | 9 | 6 |
| *Blacksmiths.* | | | |
| 1,150 at 3 pice each; | | | |
| 925 at 2½ pice each .. | 89 | 4 | ,, |
| *Koondras.* | | | |
| 430 at 3 pice each; | | | |
| 200 at 2½ ditto.. .. | 27 | 15 | 6 |
| *Coolies.* | | | |
| 150 at 3 pice each; | | | |
| 250 at 2½ ditto .. | 16 | 12 | 9 |
| Spanger .. .. .. | 2 | 4 | ,, |
| Purcha .. .. .. | 20 | ,, | ,, |
| Soans Purcha .. .. | 12 | ,, | ,, |
| Bytkun .. .. .. | 5 | ,, | ,, |
| Kotkurn .. .. .. | 5 | ,, | ,, |
| Hazir kurn .. .. | 5 | ,, | ,, |
| Chatia .. .. .. | 3 | ,, | ,, |
| Pundahs .. .. .. | 3 | ,, | ,, |
| Dutts .. .. .. | 2 | ,, | ,, |
| Mahajuns . .. .. | 2 | 8 | ,, |
| Bhitturchao .. .. | 2 | 4 | ,, |
| Ghuntooah .. .. | 1 | 8 | ,, |
| Kahalia .. .. .. | 1 | 12 | ,, |
| Biban-burroo .. .. | 14 | 6 | ,, |
| Allowance of brahmans. | 60 | ,, | ,, |
| Total,.... | 1,453 | 12 | ,, |

It will be seen that Rs. 1,453-12 are only paid by the superintendent of the temple for building the three Ruths, out of the sum of Rs. 2,400 fixed for that purpose, as incorporated in the annual donation granted by Government. The remainder, Rs. 946-4, is therefore a clear profit to the above officer.

With regard to the broad cloth for adorning the idols' cars, the compiler learnt that the sum of Rs. 780-14 is actually paid by the superintendent for the purchase of the following quantity:—

| | |
|---|---|
| 12 | Yards of superfine scarlet cloth. |
| 200 | Ditto of fine scarlet cloth. |
| 40 | Ditto of black serge. |
| 50 | Ditto of green ditto. |
| 50 | Ditto of yellow ditto. |
| Total 352 | Yards. |

The fixed sum allowed by Government, included in the prescribed donation, being Rs. 1,080—the balance, Rs. 299-2, is therefore another profit to the said officer.

After the festivals, the cars are dismantled, and one of the yokes, two wheels, two thick coir ropes, and the door frames of the cars, are bestowed upon various individuals who are entitled to receive them. The iron nails, and brass images pertaining to the cars, are deposited in the store, to be used in succeeding years. The rest of the articles, including the wood, are sold to traders for Rs. 480. Of the broad cloth, a small quantity is used in the temple for awnings, and the remainder is sold for Rs. 225; thus making a total of Rs. 705 on these articles, of which Rs. 500 is refunded to the idols for their support; (!) and the balance, Rs. 205, together with the sum specified in the two preceding paragraphs, amounting to Rs. 1,245-6, making a total of Rs. 1,450-6, is indisputably enjoyed by the superintendent of the temple.

There are two descriptions of ablutions of Juggunnath in the temple, which are called *Máhásnán* and *Bur Máhásnán*. These ablutions often take place when numbers of people are assembled in the temple at various festivals. The former is observed for the purification of the temple in the event of its pollution by the spilling of blood, or from any other simple causes; also when anybody accidentally touches the idols Juggunnath, Bulbhudder, and Soobhudra. The latter purification takes place when the temple is considered polluted by the death of any one within it.

The above mentioned ablutions last about four hours in each instance, during which time no other ceremony is performed in the temple, to the great inconvenience of the people, who experience much difficulty for want of Mahapurshad, or holy food, (on which they live,) as the offerings are delayed for the above purposes.

The expenses attending the said ablutions are defrayed by the priests, which amount to 12½, and 22½ kahuns of cowrees, respectively.

The holy food is presented to the idols four times a day. These periods are called, 1st, Sukal-dhoopo, or morning meal; 2nd, Deepuhurdhoopo, or mid-day meal; 3rd, Sunjo-dhoopo, or evening meal; 4th, Burh Singhar Bhoge, or night meal. Each meal lasts about an hour, during which period the gate of the tower is shut, and no one but a few personal servants of the idol are allowed to be present; and the dancing girls attached to the temple dance in the room with many pillars, called Jugmohun, in front of the column of Gurroor; and the byragees stand on the Jye and Beejye door with large fans in their hands, and some of them sing praises in honor of Juggunnath. On the ringing of a bell, the door of the tower is thrown open, and the holy food is removed by the sours and coolies. The food prepared for sale, or bespoken by the inhabitants and pilgrims, is

not brought into the large tower, but collected in the Bhoge Mundup, where it can be seen and sanctified by the idol from his distant throne. This is called Chutturbhoge, which is made a little after the morning meal. In addition to this Bhoge, or food, a very considerable extra quantity is allowed for the great festivals. The cooks are employed to prepare food for most of the pilgrims, at a price which varies according to the demand, and is always highest during the festivals. It is supposed that in the festival of Ruth Jattra, food is cooked within the kitchen of the temple for at last 90,000; and in the Punchuk Jattra for 70,000 pilgrims; and on such occasions the 400 families of cooks are fully occupied. The potters make earthen pots of different sizes; the food is carried away in them: new pots are used. The consumption of holy food is very considerable, and supports a great many families. The only interruption to this cooking is during the time the idols are travelling on their cars to the place where they were formed, and returning to the large tower—fifteen days in all.

After the evening meal, about 11 o'clock at night of the eleventh day of the moon's increase and wane, the Choourahs perform the ceremony of lighting the Mahadeeps, or sacred lamps, on the top of the large tower and on the two adjoining temples, in honor of the Rajah, and welcome him with shouts and cries of—"Ramchunder Deb Maharajankoo, sumrajyo aghya huoo; Sree ungo aroghyo thaoo!"—or, command the kingdom to Maharajah Ramchunder Deb, and keep him in perfect health. This is said to be the custom of the temple.

There are two occasions on which the people within and about the temple enclosure are expelled: in other words, a regular clearance is made. These clearances are styled *Poorah Deole Shode*, and *Udha Deole Shode*. The first takes place when the female relatives of the Ex-rajah of Khoordah visit the temple for worship, and to perform certain ceremonies. The rajah's attend-

ants are then directed to drive out all the people, priests included. The Ranies are conveyed in a vehicle something in the style of a palankeen, and called *Mahapayas;* the other females are carried in doolies. This procession, attended by the Rajah, is named Guhunbejey, which means walking of the queen, with pooelees, or maids. When the procession has entered the temple, the gates facing the cardinal points are closed: the women, alighting from their conveyances, which are placed for the time in the building called Jugmohun, (this is considered a very great honor,) proceed to the shrine, and are there introduced by the Rajah to the idol. After the performance of the customary rites, they return to the nour, or palace.

This description of Decle shode, or privilege of worshipping in private, is enjoyed exclusively by the female relatives of the Rajah of Khoordah; no other females, whatever their rank and standing may be, can obtain this indulgence without purchasing it at an exorbitant price from the Rajah or superintendent of the temple.

The second is only a partial clearance, and is allowed when the females of the rajah superintendent, and the chiefs of the tributary Mehals, and other females of respectability and distinction, wish to visit the shrine for the purpose of private worship. In such cases, a "*Chaamoo Chittar,*" or written permission, is obtained from the Rajah on payment of a fee. A copy of this document is placed among the records of the temple, to prevent misunderstanding and inconvenience on any future occasion the party may wish to visit the temple. In such cases, the possessor of this order signifies his or her intentions to the Rajah: this is accompanied by a nuzzur. The rajah then issues the necessary orders for the party to gain admission: when this is obtained, the females proceed to the southern gate, where they remain while the officers are engaged in expelling the people from the interior of the temple, who congregate on a spot extending from the

"Soorj Debta" to the "Uchinta Puhund," a peculiar place within the temple walls. While the women are engaged in worship within, the sewucks or priests, Rajah's people, and the attendants of the visitors, occupy a building called Jugmohun. The ceremonies observed on both occasions are performed during the night, and the parties are prohibited from taking more than two torches with them.—

The provisions designated Kote, or Sircaree bhoge, furnished daily for the idols and their attendants, consist of the following articles,* as ascertained from one of the principal cooks of the temple:—

| Mds. srs. chs. | | | | Rs. as. p. |
|---|---|---|---|---|
| 1 | 20 | 0 | Rice for Khichree, &c. .. .. .. .. | 1 8 0 |
| 1 | 20 | 8 | Pounded Rice for cakes .. .. .. .. | 1 2 0 |
| 1 | ,, | 4 | Kullye or Pulse .. .. .. .. .. | 1 0 6 |
| 0 | 12 | 0 | Moong or small grains .. .. .. .. | 0 6 0 |
| 2 | 28 | 0 | Molasses and Kund .. .. .. .. .. | 6 8 0 |
| 1 | 2 | 0 | Clarified Buffaloe's butter .. .. .. .. | 19 7 0 |
| 0 | 10 | 0 | Salt .. .. .. .. .. .. .. | 0 7 6 |
| 0 | ,, | 8 | Spices and Assafoetida .. .. .. .. | 0 10 6 |
| 0 | 22 | 8 | Lamp oil for lights at night.. .. .. .. | 3 4 0 |
| Ginger, cocoanut, plantain, and vegetable .. .. .. | | | | 1 3 0 |
| Milk, cream, and sour milk .. .. .. .. .. | | | | 1 4 0 |
| Firewood .. .. .. .. .. .. .. .. | | | | 4 0 0 |
| Earthen pots. .. .. .. .. .. .. .. | | | | 0 4 0 |
| Ghusa Beeria, or betle .. .. .. .. .. .. | | | | 0 4 0 |
| Gopal Bullubh .. .. .. .. .. .. .. | | | | 1 2 0 |
| Sandal-wood, camphor, musk, or chooah .. .. .. | | | | 1 12 0 |
| | | | Total Rupees.... | 44 2 6 |

* These articles are taken by the Rajah according to the contract made by the shopkeepers, who are more or less responsible for the prices of the articles.

A punishment frequently resorted to by the Rajah is designated "Deolbasund," or exemption from the temple. This authority is generally exercised by the Rajah against the priests or attendants of the idol Juggunnath in simple cases: it prohibits their entering the temple from one to four, and sometimes six months. It is also awarded to those who are unconnected with the affairs of the temple, in cases of adultery and drinking liquor within it; and afterwards the sentence is commuted to a fine, according to the rank and occupation of the offending parties; in default of payment of such fine, they are never permitted to go into the temple. This is a source from which alone the said chief reaps considerable pecuniary advantage.

A practice invariably observed by the Rajah (if it is not contrary to the principle laid down in the law framed by the legislator of the temple) is to take russooms, or fees, varying from 30 to 500 Rupees, from various classes of people on important occasions: i. e., whenever the disciples of the deceased Muthdharrees, after succeeding the guddies or seats of their Gooroos—or pilgrims of rank—or other noted individuals either public or private, wish to perform the duty of fanning the idol Juggunnath with Chamour, or enter the temple with a lighted torch for protection of the members of their bodies from contusions or injury, which often occurs to the people by falling on the stone steps during the dark night. Also whenever the priests, attendants, and prostitutes attached to the temple, succeed their deceased parents or ancestors; or in the event of their arriving to their majority, thus wish to enter into the services by performing the ceremony of "Sauree Bundha," or wrapping a cloth round their heads in the temple, which is observed as a token of their being fit for the offices. None of them are authorized by the Rajah to accomplish their objects without the payment of the prescribed fees, a portion of which is clandestinely taken by the servants, which is not known to him.

The compiler is extremely sorry that he cannot afford satisfaction to his readers with information regarding the appropriation of valuable ornaments, silk and woollen apparel, and gold and silver articles, made by the native chiefs and rich pilgrims to the idol Juggunnath, as the attendants of the temple are very reluctant to produce them, while others express their inability to furnish an account. Some of them affirm, that no detailed list of these articles has been kept by the Bhundar Mecaps, or watchmen of the wardrobe. It is also said that the articles are nominally placed in the wardrobe; but they are used or broken up at the option of the Rajah, and sometimes taken to his nour, or palace.

# PART III.

THERE is a celebrated place near the sea-shore, towards the south, half a mile from the town, called Surgdwar, or Gate of Heaven. This is bounded by Bhujun kothee on the north, and the sea-shore on the south, and is quarter of a mile in length: the breadth has no certainty, owing to there being no particular marks to point it out more clearly; but the space comprises as much as may be occupied by a thousand cows. It will also be known from the circumstance, that the place is situated on the other side of the monument of the late Mr. Bushby, collector of tax-(though a part of this monument has been destroyed by the gale of the 30th April, 1840). The above place is highly esteemed by the Hindoos, as an entrance to lead them to paradise. It is nothing but a sandy, open spot, unfit for a cemetery, where the relatives of deceased Hindoos either bury or burn the corpses for an excellent object, such as to cause them reach the next world through the above mentioned entrance.

On the morning of the full-moon day, in the month of Kartick of every year, or when any festival of consequence takes place after many years in honor of the ocean, a great concourse of people, more than 40,000, assemble at the above sacred place, and bathe in the sea to obtain eternal happiness.

The temple of Lokenath is situated on a sandy spot two miles from that of Juggunnath, towards the south of the town, where a multitude of people, both male and female, about sixty thousand, assemble during Sibo Rattree, or the night of a religious fast in honor of Siva, which is observed in that temple on the fourteenth day of the moon's wane in the month of

Falgoon; and they stay there the whole night in a state of watchfulness, by lighting the lamps inside and outside of the said temple.

After the performance of various ceremonies, the image Lokenath is grandly worshipped about two o'clock at night: this is distinguished by the name of "Hurrihur Pooja." On the same day the inhabitants of Pooree, at their respective houses, prepare several sorts of sweetmeats and frumenty, worth about eight thousand rupees, which they carry to the said temple, and present to the image.

The pilgrims resorting to Juggunnath at various festivals also perform ceremonies in the temple of Lokenath; and those who bring water from the Ganges on their shoulders by yokes, pour it on the head of the image Lokenath.

The temple occupied by Lokenath is a small apartment, and very dark, where nothing can be seen in the day-time without the assistance of a lighted thick wick or torch; and it is always filled with water, which oozes from a hole in the head of Lokenath. A fictitious snake, made of gold, is often laid on the door of the said apartment, (before it a lamp burns day and night) which is visited by the people at all seasons. Lokenath has two kinds of aspects; one of which is the Phallus, or representation of Siva, called black Pagod, said to spring from the ground; and is drowned in the water in the above apartment throughout the year, and is not visible by the people, except on the appointed day of "Hurrihur Poojah" above alluded to, when the water is removed by coolies into the tank Parbuttee Saugor, through a drain leading from a well situated in an adjoining room occupied by the idols Hurro and Parbuttee, and then the Phallus is visible. The second is a small image of human form, which is brought out of the temple on a chariot at various festivals, and is often seen by the visiters.

There is a small temple occupied by the idol, Nursingnath,

near the Gundeecha Mundup, on the line of road running to the tank Indurdoomun. The temple is of moderate size, and the idol in it is much venerated by the Hindoos. A large concourse of people attend the grand festival of this deity for the performance of certain ceremonies; and the disciples of the Nursing sect bring their contributions for the service of that god on the day of Nursing junum, or birth of Nursing, which falls on the night of the fourteenth day of the moon's increase in the month of Bysakh.

There is a place situated on the sea coast, towards the east of the town, called Bellessur, where there is a moderate-sized temple, dedicated to Bal-Iswar, or the infant god: a small Lingum, or symbol of Siva, is established in it. The vulgar call the place Belessur.

There is a sacred rivulet called *Chuckertirth* on the sea-coast, which is connected with the sea when the surf is high. The pilgrims, especially the men of Hindoostan and Gentoos, frequently resort to the said place, and perform their ablutions in its water for obtaining salvation; while the town washermen generally wash the filthy clothes of the inhabitants in the stream!!

Much the greater number of pilgrims are present at the festivals of Chundun Jattra, Ruth Jattra, Punchuck Jattra, and Dole Jattra, in the month of Bysakh or May, Jeth or June, Assar or July, Kartick or October, and Falgoon or February, respectively. The concourse of pilgrims to this temple is so immense, that almost all the houses in the town are occupied by them.

When the unhappy people see the pundahs, or pilgrim-hunters, arrive at their homes, and place the mahapurshad, or holy food, in their hands, they not only treat them with reverence, but become anxious to undertake a pilgrimage with them, and immediately induce or entice their comrades to follow the

pilgrim-hunters: then they leave their families and occupations, to travel an immense distance, with the delusive hope of obtaining eternal bliss. The loss of life by this deplorable superstition probably exceeds that occasioned by any thing else; and death, in some shape or other, is met with in every direction, with no one to assist the dying pilgrims;—even their comrades and the pilgrim-hunters who brought them, forsaking and abandoning them in their last moments.

On the arrival of the pilgrims in this town, they cease to experience that hospitality which was shown to them on their way hither; but they, on the contrary, experience some other curious treatment from their hunters. The pilgrims remain in Pooree sometimes ten days, and sometimes more than a month; but during that period they never get a good meal in the temple, though they make handsome payments to the cooks of Juggunnath and the pundahs. The luxurious priests of this place generally explain to the pilgrims, that it is very sinful to place an earthen pot on the fire for the sake of food within this holy spot! This of course prevents the cooking of victuals; and the mahapurshad, or holy food, daily supplied to them by the priests, is so disagreeable and unwholesome, that it is unfit to put in their mouths, much less fit to fill their stomachs. It is a burthen which the inhabitants, and sowars or cooks of Juggunnath, could not sustain; they therefore avail themselves of the increased demand of provisions to augment the price. This hardship is severely felt as soon as the pilgrims enter the town.

The pilgrims are usually taken by their respective pundahs and gomustahs, or peons on the part of pundahs, into the large tower to visit the great idols, where the rattans (which the priests frequently take in their hands with a view, they say, to disperse the concourse of people) are generally broken to pieces by flogging the poor pilgrims,—so severely, that some of them become senseless, and some are smeared with blood, while the

bodies of the others turn black and blue. The priests treat the females near the altar with great indelicacy, and use language so vile and abominable, that the most profligate Hindoo would be ashamed to utter the like in the presence of the most debased of his companions. It is much to be lamented, that such voluptuous priests are not only supported by the respectable Hindoos, but entrusted with their wives and other female relatives, who have never seen the face of a stranger.

Several pilgrims on leaving this place, deposit a certain sum with the priests of the temple, (say from 3 Rs. to 500 Rs.) in order that they may purchase rice, dawl, &c., with the interest of it, and present the same daily to the idol Juggunnath, and afterwards give the food to dundees, mendicants, and beggars: this is called Atkia-bundhun, or binding an earthen pot. The priests are so very covetous, that they appropriate the whole amount to their private purposes, and the maintenance of their families, which is contrary to the intention of the granters.

Since the tax-office was abolished, no record regarding the pilgrims resorting to Juggunnath has been kept in the public office on the part of Government; the compiler was consequently obliged to have recourse to the priests of the temple for the information. The Registry kept by them, it was hoped, might have proved worthy of trust, similar to that of public records; but it is not so. Such as it is, however, is exhibited below; and for the years to which it refers, all the information that has been obtained proves it to be very near the truth.

| Year. | Number of Pilgrims. | Year. | Number of Pilgrims. |
|---|---|---|---|
| 1839-40 | 53,345 | 1843-44 | 1,87,324 |
| 1840 41 | 51,571 | 1844-45 | 1,88,975 |
| 1841-42 | 1,12,567 | 1845-46 | 1,98,912 |
| 1842-43 | 1,49,138 | 1846-47 | 2,10,325 |

After the abolition of tax, the concourse of pilgrims decreased in the two first years. subsequently, the number from year to year has been evidently greater than usual; and it seems that there is no possibility of their diminution, *nor can it be possible to accomplish the object for which British influence has been already withdrawn from idolatry, unless the British patronage in supporting the temple is entirely discontinued.* On referring to some accounts, it appears that all classes of pilgrims resorting to Juggunnath annually, amount to from about 50,000 to 3,00,000, as the latter has been observed in two or three instances when any holidays of consequence have taken place.

The pilgrims assemble here at all seasons, and consist of foreigners, countrymen, byragees, and kangals; most of whom are females. The majority of both sexes chiefly belong to Brahman, Kyte, Sutgope, Byde, Buma, Gowalah, Koomar, Sekia, Chootar, Chasah, Soonre, Dhobah, Busnub, Rajpoot, Kunoja, Khetree, Telegoo or Telinga, Telie, Tilly, Kulloo, Bhundaree, Kunsaree, Jogee, Tamlee, Kupalee, Peeralee. Sunkharee, Tuntee, Muhtee, Patra, Chiturkar, Khutooah, Thutia, Koomtee, Kuma, Kumar, Choonra, Puthooriah, Toolabhina, Durjee or Siptee, Gooria, &c. These pilgrims are allowed free access to the temple, to visit the idol and perform their ceremonies at his shrine, attended by their respective priests. Those of low caste, such as Kusbee, Ghooskee, Kullol, Bowiee, Kundra, Paun, Moochee, Chumar, Dom, Gokha, Machooah, Chundal, Boguee, Kahar, Rajbunsee, Teor, Bhoimalee, and Harree, are not permitted to enter the temple: they visit the idols when brought out of the temple at the time of the car festival, and perform their ceremonies at the Punchtirths, called Markund, Setgunga, Indurdoomun, Chuckertirth, and the sea. But some of these classes of pilgrims are now, by the assistance of the priests, allowed to enter the temple without objection.

The pilgrims are persuaded, that the waters of the four great tanks—Setgunga, Nurrender, Markund, and Indurdoomun—have the sacred virtue of purifying those who bathe in them from all pollutions and sins. This religious idea seems to be founded on a principle of policy, and is intended to restrain the Hindoos from migrating into distant countries; for it is remarkable, that the sacred tanks are so situated, that there is not any part of India where the inhabitants may not have an opportunity of washing away their sins. The above tanks are of a square form, and deep; and to get at the waters, it is necessary to descend a flight of many stone steps.

The pilgrims generally perform their ceremonies in the tank Markund, where they shave their heads and bathe; also they go to visit Lokenath and Allaknath. Some idea of the prodigious multitude of pilgrims that annually visit this holy spot, may be formed from the circumstance, that there are numbers of barbers there who are supported principally by shaving the heads of the bathers in the sacred water of the tank Markund—such purification being indispensable before venturing upon an ablution, which is supposed to reach the very soul, and cleanse it from all defilement, while the others observe this as ideal duty.

After the festivals, almost all the pilgrims leave this place, with the exception of a small number of them, about one hundred, who reside here during the rainy season, in order to see the ceremonies of embellishing Juggunnath, which are generally performed at that time.

The number both of pilgrims and deaths in this place during the festivals throughout the year are considerable, greater than usual; and there is good reason for saying that the latter does not exceed 3,800. It is quite impossible for a person in this part of the country to state, with any great degree of accuracy, the number of deaths during the year among the pilgrims on their way to and from Pooree; at least it would be impossible

without inquiry, which would occupy a very long period; but as far as with reference to historical and official authority, it is judged that the number may be taken at six thousand, which would give a total annual mortality of about ten thousand. The average of deaths during each of the last three years, or from 1844 to 1846, in the Government dispensary, is 237, and in the town, about 3,550; thus making a total of 3,787 deaths.

The Purharrees are a body of people, about six thousand, who reside at Pooree—servants of Juggunnath. Their duties consist in guarding the inner doors of the temple. They attend in the temple during the day, and watch in it during the night. they conduct the pilgrims through it, and present them to Juggunnath, from which last act they derive their appellation, "Prutteeharee." They are governed by four sirdars; one of whom is their elected gomasta, or chief manager, who performs the duties for the whole body, and attends at the Athara Nullah Ghat, the main entrance to the town, in order to bring the pilgrims in. They have a great number of subordinate agents and battooas, or travellers, who wander about in search of pilgrims, and bring them in companies. The pundahs are the servants of the idols, and do the same duties as Purharrees at the gate; but all of them are styled pundahs by the pilgrims, in consequence of their enticing Hindoos to undertake a pilgrimage to Juggunnath, for which they claim so much credit. It forms no part of their duty, but is only a privilege: they monopolize the pilgrims to the exclusion of every other class of hunters, and which they maintain by the power they possess from organization among themselves.

The number of pilgrim hunters is considerable, and some of them go forth from year to year to propagate delusion, and proclaim for the sake of gain; while the others despatch their agents and battooas to entice pilgrims from different parts of Hindoostan, where they reside until they can induce the rich-

est to accompany them as pilgrims. These descriptions of people subsist by taking mahapurshad, or holy food, which they give to various people, and get what they can in return.

It is no small proof of the lucrative nature of this pilgrim-hunting business, that the priests instruct and dress up numbers of the barber caste and bastards, whom they send out with holy food to fetch pilgrims; and they give the said food to the people, and assume to themselves the appellation of priests before them; and they are not only saluted as such, but received with the greatest respect. Some are thus induced to accompany them, and some send along with them their families, who have never gone abroad out of their houses. If the respectable castes of Hindoos knew who they were, they would kick them out of their doors, instead of admitting them with so much respect.

The pundahs, after conducting the pilgrims to Jugguonath, take away their money by various means of delusion; and when they become destitute, or involved in embarrassment for want of food or money for current expenses, the pilgrim-hunters lend them money at an interest of four annas per rupee, and take a bond on plain paper, upon a faithful promise to repay it as soon as they reach their respective homes. Besides, the priests have a custom invariably to take a fee of four annas on each rupee when the pilgrims buy mahapurshad, or holy food: also they take the pilgrims to Koilee Bykoonth, where they insist by force of arguments upon their depositing a certain sum of money with them for the performance of the ceremony of Atkia, which is of great advantage, and alone enjoyed by the pundahs.

It is much to be lamented that the pundahs fetch the pilgrims from an immense distance, and accommodate them in their own houses for the sake of gain; but when they fall sick, the cruel priests throw them on the public road without feeling, and without taking care of them, or affording them the least assistance for their recovery, where they are left to die in some way

or other. This treatment is constantly observed at the time of the festivals.

Many offences of a criminal nature are perpetrated within the walls of the temple when the pilgrims assemble there—such as theft, cutting away purses, snatching ornaments from the persons of children and women, fraud, violence, assault, riots, and adultery. Very recently, a case of this sort occurred within the walls of the temple, and it was brought to the notice of the compiler: he thinks it well to notice it with a view to shame those who adhere to idolatry, as well as to make public the vices perpetrated under the garb of religion. The parties implicated were a byragee of Khoondhaeebent saee, and a woman of Choorung saee. An improper intercourse existed between them: they were discovered on the Snan Mundup, or platform where the great idols bathe, which is situated within the walls of the temple of Juggunnath, by a peon of the Lion-gate, whose duty it is to watch the temple: he brought them before his head officer, who immediately reported the circumstance to the superintendent of the temple. On the next morning, the superintendent came to the said gate, where he instituted an inquiry into the case, and found the parties guilty of the offence; when he punished them by a verbal sentence of "Deolbasund," or expulsion from the temple, and set them at liberty. This is not the first instance: similar cases have occurred before, yet no measures have been adopted to prevent such illegal acts within this sacred place. These cases are seldom brought to light.

The people connected with the temple have a natural tendency to keep such matters concealed. This, it is taken for granted, is not generally known abroad: those who are eye-witnesses to these deeds are seldom found willing to expose them, and those who hear of them do not speak of them. From these circumstances, it is no wonder that the police is ignorant of the occurrences of these evil practices within the temple,

This aversion to expose and make public these iniquities is merely resorted to for the purpose of preserving the religion from falling into disrepute, and from bringing upon it dishonor by a disclosure.

Under these circumstances, and as the compiler has been in the service of Government in this district upwards of twenty-four years, during which period he has observed acts of the greatest impropriety and impiety in the temple, he therefore cannot refrain from asking the question,—Why—if this temple is believed by our worthy Hindoos to be a sanctuary or paradise, and the idol within it true God, filling the people with a powerful sentiment of religious enthusiasm, which delusion the pilgrims are persuaded to believe as true spirits, or "Poonoh Bruhm"—is it that the minds of the people, after entering that sacred place, and visiting the "Poonah Bruhm," are so debased, or why are they prompted to commit illegal, abominable, and sinful actions? If the British Government discontinues their patronage, by stopping the donation now granted to Juggunnath, the eclat of his worship, and the celebration of the ceremonies, will soon cease; and the miseries of the pilgrims, the superstition and enthusiasm of the worship, will gradually disappear. This is a result to be ardently hoped for by every well-wisher of this part of the country—nay by every real friend of all India—and its still benighted inhabitants. May the era of civilization soon dawn upon the people of Orissa as it has already done upon their more enlightened fellow-countrymen in the neighbourhood of Calcutta: this is the anxious and daily prayer of the writer of this little volume.

# PART IV.

The district in which the town of Pooree is situated, distinguished as the Southern Division of Cuttack, lies between the river Katjoorce on the north, and Priaghy on the south, and is 110 miles in length; and from Murichpore on the east, to Panchgurh on the west, is 80 miles in breadth; and contains 8,800 square miles. The district consists of four Tributary Mahals, and thirty Pergunnahs, as follows:—

| | |
|---|---|
| Puschimdowaee. | Banchas Kothmool. |
| Puschimdowaee, &c. | Muhal Musroot. |
| Sooltan Nugur. | Uthaees. |
| Koldes, &c. | Uthaees, &c. |
| Kuljoree. | Poorubdowaee. |
| Kotrahang. | Dobuerkhund. |
| Kotrahang, &c | Ustrung. |
| Untrodh. | Kondo. |
| Untrodh Kothmool. | Tupch Kunmun. |
| Oldhar | Sydabad. |
| Oldhar, &c. | Kodhar. |
| Rahang. | Mukundputun. |
| Chowbeescoodh. | Limbaee. |
| Seeram. | Khoordah. |
| Banchas. | Panchgurh. |

The four Tributary Mahals above alluded to, are Rampore, Nyagurh, Khundiapara, and Murichpore. Of these, the first three Mahals are exempted from the operations of the Regulations and Acts, the proprietors of them are called Rajahs or Chiefs. The last Mahal is subject to law, and the proprietor is not styled a Rajah.

There are four Muhals belonging to Government. 1st Pergunnah, Kodhai, which was resumed by the special Commissioner at Calcutta, and in lieu of it an annual donation, amounting to Rs. 3,466 10 8, on account of Mohun Bhoge for the idol Juggunnath, was granted to the Mohunt of Muth Ooturparus from the treasury of Government, in the shape of a pension, since 1847. 2nd, Khoordah. 3rd, Panchgurh. These two Muhals are the property of Government; but Rajah Ramchunder Deo receives a nonkar allowance, amounting to sicca Rupees 2,000, or Company's Rupees 2,143-5-4 per mensem. 4th, a small parcel of resumed land in village Poorsottumpore, which was purchased for Government at a public sale for arrears of revenue.

The thirty Pergunnahs in question comprise two hundred and sixty nine estates, of which 263 are engaged for by the proprietors and farmers: in this the estates of the disqualified landholders are included. The remainder, six, are held khas, namely—Rahany, Chowbeescoodh, Seerain, Mukoondpore, Khoordah, and Panchgurh.

The chief wealth of this district lies in the cultivation of the land, which furnishes the people with crops, called rubbee, sarud, dallo, and hurbab. The rubbee consists of mustard—kullaees, or peas—moong, or small grain—gobo, or seed from which castor oil is pressed—kuppa, or cotton—koltho, or a kind of peas—pesee, or linseed—chunna—burgoree, &c. The sarud is a description of paddy grown in the rainy season, and is of two sorts: 1st, bealee, reaped in Bhadon; 2nd, usina, reaped in Assin. The names of paddies are kullajeeree, dhula, kartica, kadooah, menchee, baukoee, golabundhee, nursingbhoge, kullasora, pukhia, &c. The dallo is a coarse paddy, and consists of peeah and kasundah, which are grown and reaped in winter. The hurbab consists of vegetables, such as greens, beans, &c. The fields producing one crop are called

ekfullee, or ekfuslee; those that produce two crops are called dofullee, or dofuslee. The sugar-cane cultivated in the district is of two kinds: 1st, kujla; 2nd, kuntaree; 3rd, khurree. Molasses is usually made from these canes, and is used by the people. It is not customary, or perhaps the cultivators do not know how, to manufacture treacle from the juice of the wild date trees. The juice is used by the lower class of people, as well as taurree.

The amount realized in this district, from the sale of paddies and other articles, is very considerable; but the industry of the agriculturists is greatly assisted by irrigation from the rivers and the rains. The cultivators plough their fields, and live upon the trade in rice; while the molunghees are occupied about five or six months during the year in manufacturing the Government salt.

The present annual land revenue of this district is Company's Rupees 4,69,130-13-3¼, detailed below:—

| | | Rs. | as. | p. |
|---|---|---|---|---|
| 4 | Tributary Muhals ..... ..... ..... ..... ..... | 14,466 | 7 | 3 |
| 263 | Estates engaged for by the proprietors and farmers, including those under Court of Wards. | 2,36,697 | 7 | 6¾ |
| 6 | Estates held Khas ..... ..... ..... ..... ..... | 2,17,966 | 41 | 5¾ |
| 273 | Muhals. Total Rupees .... | 4,69,130 | 13 | 3¼ |

Some lands in the villages of Pergunnahs Rahang, Chowbeescoodh, Seeram, Limbaee, Untroodh, Kotdes, Puchimdowae, Kotrahang, and Zillah Khoordah, are subject to inundation, caused by certain embankments giving way in consequence of the rise of the rivers Dya and Bhargoby.

The Chilka Lake is situated towards Beercool and Rumbha.

The mountains lie on the boundaries of Khoordah, Banpore, Panchgurh, Bolgurh, Runpore, Nyagurh, Khundiapara, Dompara, Tigria, Baukee, Huldia, &c., which are reckoned the

most mountainous countries in Orissa; they contain a chain of unequal mountains, running from north to south. The two mountains named Dhunaee and Gownia, towards Runpore, are very large; and others, named Mahaburbutto, on the limits of Bankee—Khundgeeree, of Bhobnessur—Burroonaee and Pandubghurra, of Khoordah—Salree, of Banpore—and Bhelree, between Banpore and Khulikote, are of moderate size. There are many woody and rocky malows, or hill regions, appertaining to the above countries, which are wild, inaccessible places, inhabited by a set of dangerous people—such as Khunds, Sowras, Orhpaiks, and other barbarians, who are bad subjects, and not trustworthy. The hills are divided by rivers and lakes.

None of these are remarkable, with the exception of two sacred hills called Burroonee and Pandubghurra, pertaining to Killah Khoordah, five English miles from Joojarsing, the chief village of the said Killah. Burroonee derives its name from the circumstance of a small temple being occupied by the goddess Burroonaee. There is a fordable spring in that temple, whence a stream runs behind that idol, and falls into a reservoir. Legends affirm that stream to have sprung from the power of the said goddess. The idol is highly esteemed by the natives of the adjacent villages, who generally send their contributions for the service of that goddess before the celebration of their marriages. The water of the fountain above alluded to is very light and pure; and it has the virtue of aiding in the digestion of food, as appears from the circumstance that the European officers, both civil and military, who were formerly stationed at Khoordah, were in the habit of drinking it: the charge of getting that water is very trifling, say two annas per yoke. It has been ascertained that two byragees have lately constructed muths near the temple of Burroonaee, and have planted many trees on the rocky place in the valley, such as plantains, lime, jak fruit, and cocoanut; the fruits produced from these trees are

sold, and the proceeds are enjoyed by them. Pandubghurra is of a moderate size, contiguous to Burroonee: on the summit of it is a place which is very pleasant; thence the temple of Juggunnath is seen. The people of the neighbouring villages, and travellers, frequently go there to view the prospect.

The wild beasts and birds peculiar to all these mountains are—the deer, the bear, the hare, the wolf, the lynx, the fox, the tiger, the hog, the squirrel, the peacock, the pheasant, the wood pecker, the morten, &c. The forests generally yield wood for all domestic uses, particularly for the construction of houses, bridges, and boats.

In the summer solstice, the climate of the mountains is excessively hot, and generally proves unhealthy.

The fortification of the Orissa Rajah was erected on the skirts of the hill near the Ghatee of Khoordah. It is now in ruins; and occupied by wild beasts; but fragments of it are still visible in different parts of the nour, or palace. There was a square tank of a flight of steps, in which the royal families use to bathe.

The compiler has visited the said bastion, and two sacred hills, called Burroonee and Pandubghurra, while he was employed in the revenue, salt, and road departments, at Khoordah.

*List of the Genealogy of the Orissa Rajahs, as taken from the Native Almanac.*

| Names of Rajahs. | Duration of each Reign. | Years. | Occurrence. |
|---|---|---|---|
| 1*st Race.*—Bhoee Kupil Jug Deb | 36 years. | A. D. 1478 to 1513. | |
| Poorsottum Deb . | 30 ditto | 1514 to 1543. | |
| 2*nd Race*—Gung Mukoond Deb. | 48 ditto. | 1544 to 1591 | In the year 1558, A. D., or 18 Unk of this Rajah, Kalapahar destroyed the fictitious idols by the sound of his drum, and plundered the property of the inhabitants. |
| Ramchunder Deb | 33 ditto. | 1592 to 1624. | In the 10th Unk of this Rajah, Mogul took possession of the province of Orissa. |
| Bulbhudder Deb . | 17 ditto. | 1625 to 1641. | |
| Purtab Rudar Deb | 37 ditto. | 1642 to 1678. | |
| Dirbsingh Deb .. | 27 ditto. | 1679 to 1705. | |
| Hurri Kishen Deb | 10 ditto. | 1706 to 1715. | |
| Gopeenath Deb .. | 10 ditto. | 1716 to 1725 | |
| Ramchunder Deb | 11 ditto. | 1726 to 1736 | |
| Beer Kisore Deb. | 43 ditto. | 1737 to 1779. | In the year 1755, A. D., or 23 Unk of this Rajah, Chimna Baboo, Burgee or Murhatta, took possession of the province of Orissa * His Gooroo Baba, Brahmcharree, opened the western gate of the temple of Juggunnath; built the stone enclosures and steps of the tank Nurender; brought the column of Uroon from the temple of Kanarak, and placed it in front of the Lion-gate of the temple of Juggunnath: |

* Or rather, the province of Orissa was *yielded* to the Mahattas, in 1755, by Ali Verdy Khan.—R.

| Names of Rajahs. | Duration of each Reign. | Years. | Occurrence. |
|---|---|---|---|
| | | A. D. | and offered many things to Juggunnath which it was not the custom to take in the temple. |
| Dirbsing Deb ... | 18 ditto | 1780 to 1797. | |
| Mokoond Deb ... | 20 ditto. | 1798 to 1817. | In the year 1803, or 8th Unk of this Rajah, the British Government took possession of Orissa. |
| Ramchunder Deb | 30 ditto. | 1818 to 1848. | He is the present Rajah, and superintendent of the temple of Juggunnath. |

There are two public roads in this district, called the Juggunnath and Khoordah roads. The former runs between Cuttack and Pooree, via Pipply and Sutbadee, and was constructed at the expense of Rajah Sookmoy Roy, which greatly facilitated the journey of travellers and pilgrims. The latter, constructed between Cuttack and Ganjam, via Khoordah, at the expense of Government, has extremely facilitated the march of troops, and rendered easy a journey through the dreadful precipices and mountains for travellers and merchants.

The halting places for travellers on these roads are as follows:—

From Cuttack to Ganjam, via Juggunnath road—

1. Bulwunta.
2. Pipply.
3. Sutbadee.
4. Pooree. [Hence to Ganjam is a sandy road.]
5. Nursingpatam.
6. Manickpatam.
7. Meetacooah.
8. Nubba.

9. Priaghee.
10. Ganjam.

From Cuttack to Ganjam, via Khoordah road—

1. Kuntabar.
2. Joojarsing (Khoordah).
3. Jhunkia.
4. Thangey.
5. Sonakhulla.
6. Burcool.
7. Rumbha.
8. Ganjam.

The Juggunnath road is divided by rivers at Balkatee, Bulwunta, Jankadaeepore, and Manickpatam; also by the Chilka at Rumbha: the Khoordah road by the Salia river, between Banpore and Burcool, over which an iron suspension bridge has been built for the benefit of the people in general. There are other rivers, called Salia, Kunsaree, and Koosmee at Banpore, Gungooah at Bhoobnessur, and Munglajeet at Bamoonda; but they do not intersect the road.

There is a celebrated village, situated in a woody tract of country, called Bhoobnessur: this name is derived from a large noted temple dedicated to Lingraj, or Phallus, made of black stone. The temple was erected by Rajah Lulat Kesur, in 1128, A. D., who consecrated the said idol within it. Subsequently the temple was enlarged and beautified, by the descendants of the Rajahs of the Kesoree race. On the walls of the temple are carved figures, resembling different sorts of giants; some of them are rudely executed, and others tolerably well sculptured, in stone. The sacred spot is surrounded by a square wall, with two large pyramidical gateways in the centre, with a flight of stone steps facing the two cardinal points, viz. north and east. There is a large tank connected with the temple, called "Bin-

doo Saugor:" the water in it is used by the inhabitants in the vicinity and others; but it is unwholesome for strangers.

The principal priests of this temple are malees or burrocs, who perform all duties in it under the supervision of a superintendent on the part of Government. The holy-food is prepared by the cooks, and offered to the idol Lingraj by the pundas or priests, who use the Gopal Muntra, or formula sacred to god Gopal: afterwards the holy-food is eaten by various classes of people in the same manner as that of Juggunnath. This custom has been observed in that temple for a long period; but no respectable native of the Vishnoo sects will accept of that food. Cakes, and sweetmeat called cora, are prepared in this temple of the best quality, and better than those of Juggunnath.

The following is a statement of the establishment of Lingraj.

*Superintendent.* Honorary servant to the idol, to superintend over the priests.

*Malees* or *Burroos*, or gardeners. Worship the idol Lingraj with chaplet of flowers, leaves of wood-apple tree, arwa rice, and water: also they decorate the idol Lingraj and his representative.

*Pundahs* or *Priests.* Perform the ceremonies of Bhoge, [offerings] and worship the idols Lingraj and his representative.

*Soars* or *Cooks.* They prepare cakes, &c., and place them before the idol Lingraj in the temple.

*Chasas.* They convey the chariot of the image which is representative to Lingraj [called Beejey Prutima].

Travellers and pilgrims generally perform their religious vows in that temple, and always offer oblations to Lingraj with water from the Ganges. A grand festival is celebrated at this place on the eighth day of the moon's increase in the month of Chytra, or April, when a stupendous wooden ruth or car, with four wheels, is built, and decorated with broad cloth and chintz, similar to the three ruths at Pooree. At this time a large con-

course of people assemble from various quarters, and make pecuniary contributions according to their vows and means.

The history of the noted temple at Kunarukh is so well known, from its connexion with Pooree, that it is superfluous to say much regarding it. The temple takes its name from the village. It was erected by Rajah Sidh Kessur of the Kesoree race, under the superintendence of Sibaee Santra, in 1273, A. D.; but in consequence of his sudden death, it was never consecrated, nor was any idol placed within it. The temple is a commodious structure, made of fine granite, and is called by the Europeans, the "Black Pagoda" It is now going fast to decay for want of repairs: it is occupied by a few bears, and is overrun with jungle. This temple appears to have been larger than that of Juggunnath; and the figures of horses, elephants, and other images, are very neatly sculptured, and are of a style and a description scarcely to be seen in any other temple in India.

In this district there are many sacred temples, occupied by different gods and goddesses highly venerated by the natives, who occasionally assemble at those places during various festivals, and convey the necessary contributions for the service of those idols respectively.

An attempt to enumerate the numerous deities which are the objects of adoration in different parts of the district; to describe the splendour of worship in their pagodas, and the immense varieties of their rites and ceremonies; to account the various attributes and functions which priestcraft, or the credulity of the people, have ascribed to their divinities, would be difficult indeed; especially if the compiler were to accompany all this with a review of the numerous, and often fanciful speculations and theories of learned men on the subject, as it would swell this part of his work to an inconvenient size.

There are two sorts of countries, called Rajorahs and Mogul-

bundee. The former, such as are in possession of Hill Rajahs or Chiefs; and the latter name is derived from the Government of the Moguls. The same terms are still observed by the natives of Orissa. The inhabitants of the Rajhora countries, such as muhtees, chasas, and others, except the brahmans, eat the flesh of the barha, or wild swine, which they kill in their corn fields, where the animals generally come to eat the grain at night.

The natives of the district, especially the Pooree priests and sasun brahmuns, are a wicked and quarrelsome set of people; but remarkably obedient to their superiors. None of them are acquainted with the English language, with the exception of a few, who know Persian. Most of the inhabitants are conversant with the vernacular dialect, which is current in the courts and offices of the British Government. There are two vernacular schools, one at Pooree, the other at Khoordah.

There are twenty-five Canoongooes employed in various estates of the district, as detailed below:—

| | |
|---|---|
| 5 Khoordah: 1 Khoordah, 1 Ramessur, 1 Banpore, 1 Koospulla, 1 Koohree. | 3 Limbaee: 1 Western, 1 Eastern, 1 Northern. |
| 2 Rahang. | 2 Untrodh. |
| 1 Seeram. | 1 Banchas. |
| 1 Chowbeescoodh. | 1 Koorlo. |
| 1 Kotrahang. | 1 Doomarkhund. |
| 1 Uthaees. | 1 Kodhar. |
| 1 Puchimdowaee. | 1 Poorubdowaee. |
| 1 Sooltan nuggur. | 2 Kotdes: 1 Hurripore, 1 Lukhunaram-pore. |

The marine establishment attached to the Collectorate, consists of one chupprassee, and a few men who are employed for

manning the masoollah boats, and take care of the flag-staff and ensigns.

Stamp papers are sold by venders, who receive commission on the amount of sale, at four rupees per cent.

Six Thannahs and fourteen Phandees are attached to this district, and situated at the following places:—

| *Thannahs.* | *Phandies.* |
|---|---|
| POOREE | Singdurwajah. |
| | Hurchundee saee. |
| | Maikund saee. |
| | Koomarpara. |
| | Sutbadee. |
| PIPPLY | Delang. |
| | Bulwunta. |
| KHOORDAH | Bolgurh. |
| | Bhobnessur. |
| | Thunnapullee. |
| BANPORE | Thangy. |
| | Burcool. |
| | Pudumpore. |
| GOPE | Untroodh. |
| NUBBA | None. |

Each Thannah has its darogah, mohurir, jemadar, and burkundazes. The Phandee, in each station, is occupied by a jemadar and a few burkundazes. Besides, there are many village chowkeedars under the control of the Thannah and Phandies, exclusive of Thannah Pooree, and four Phandees situated in the town, where the saee naiks, saee bhundarees, and mirdhas, perform the same duties, as well as village chowkeedars, or similar to the munduls in Bengal,

There are two criminal jails in the district: one at Pooree, and the other at Khoordah. The former is under the supervi-

sion of a jailor, duffadar and burkundazes; and the latter is under the Deputy Magistrate at that station, assisted by a duffadar and burkundazes The rations of the laboring convicts of both jails are supplied by a contractor: the non-laboring prisoners are paid in money, and they provide their own food. The house of correction, pertaining to the civil court, is built within the walls of the criminal jail at Pooree. A native doctor is attached to the jail at Pooree, who affords medical aid to the sick prisoners in it.

The salt monopoly in this district is of two sorts: 1st, pangah; 2nd, kurkutch, or gora. The former is manufactured in the month of January, and the latter in the month of March; but both are completed in the month of June. The manufacturers of salt are a large body of people called Molunghees, who have no other trade; the remuneration they receive for their labor enables them to pay their rents. Pangah salt is exported by vessels to Sulkia; and kurkutch salt is sold in the district for the use of the inhabitants, and is supplied to the Cuttack agency for that purpose.

The localities for the manufacture of salt are called aurung: they are situated in the following places:—

| | |
|---|---|
| Northern Ustrung | In these aurungs, Pangah salt is manufactured. |
| Southern Ustrung | |
| Bhoosoondpore | |
| Hurridass | |
| Pareecoodh | |
| Malood | |
| Goorbaee | |
| Sathparra | In these aurungs, Kurkutch salt is manufactured. |
| Goorbaee | |

The Omlahs employed in each aurung are—a darogah, mo-

burir, kyal, chapadar, golpubroo, chupprassee, zilladar, and chatipaiks.

There are four salt depots, at the following places: three are called sale golahs, where kurkutch salt is retailed; and the other is called an export golah, whence pungah salt is shipped for exportation to Sulkia.

Pooree
Kunas
Bankee
} These are sale golahs.

Meetacooah, between Chilka Lake and the sea-shore, is the export golah.

Each of the sale golahs has a darogah, who has mohurir, podar, kyal, burkundazes, chupprasses, and chapadars, under him. Besides, there are many salt chowkees, occupied by mohurers, jemadars, and burkundazes, who sell salt to the adjacent villagers, and effect the seizure of smuggled salt.

The patrol chowkee, on the Chilka Lake, is occupied by a jemadar, burkundazes, and boatmen, who guard against the illicit trade in salt.

The Government hospital and dispensary are situated near Hurnechat, in the town of Pooree. During the various festivals throughout the year, vast numbers of pilgrims are subjected to disease. This institution is always open for the reception of as many as choose to go there: the patients are well provided with medicines and suitable diet, and every attention is paid to their comfort.

The establishment attached to it consists of one sub-assistant surgeon, one compounder, and two apprentices: they are superintended by the assistant surgeon.

# GLOSSARY

## OF NATIVE LANGUAGES USED IN THE HISTORY OF POOREE, ALPHABETICALLY ARRANGED.

---

*Akhara.* A place of assembly, where wrestling matches and other gymnastic exercises are got up: songs are sung, accompanied by music and dancing. [H.]

*Atkia-bundhan.* Binding an earthen-ware in honor of Juggunnath. The pilgrims, on leaving Pooree, deposit a certain sum with the priests of the temple, with a view that they may purchase rice, &c., with the interest of it, and present the same daily to the idol Juggunnath. [B.]

*Aurung.* A place where salt is manufactured. [B. and O.]

*Baltorah.* A traveller, who wanders about in search of pilgrims, and brings them in companies. [O.]

*Bechupper.* A house without roof. [O. and H.]

*Bhang.* The leaves of hemp, used by natives: an intoxicating drug. [O. and H.]

*Bhendia.* A young man—a young wrestler. [O.]

*Bhoge.* An offering. [O. and B.]

*Bhoge Moondaee.* A place for serving hot food. [O.]

*Bhund tr.* A wardrobe. [O. and H.]

*Bhundar Mecap.* A watchman of the wardrobe. [O.]

*Bruhma,* The Creator, is the first person of the Indian triad: he is represented with four faces. From his four mouths the four Veds, or sacred precepts, are supposed to have

issued. He is said originally to have had five heads, one of which was cut off by Siva. His consort is Sursuttee; and his vehicle, the hunsa, or swan. [O. B. H. and C.]

*Bundh.* An embankment. [O. and H.]

*Burdaad.* A great or principal street. [O.]

*Burdeol.* The large temple occupied by Juggunnath. [O.]

*Burkundaze.* A petty police officer. [H.]

*Bur Mahasnan.* A grand ablution. [O.]

*Bur Singhar.* Night-dress of Juggunnath. [O.]

*Bur Singhar Bhoge.* An offering made to Juggunnath at night when he is embellished. [O.]

*Burroo.* A sort of brahman—a gardener. [O.]

*Bur-tree.* Ficus Indica. [O. and B.]

*Byragee.* A religious mendicant. [O. H. and B.]

*Chamoo Chittee.* A royal diploma—a written order. [O.]

*Chamoondia.* A canopy. [O.]

*Chamour.* A fly-brush, made of the tail of the cow of Tartary. [O. and B.]

*Chap.* A holy boat—a platform built on two boats. [O.]

*Chasa.* A cultivator. [O.]

*Chapadar.* A petty officer of the salt-office, who stamps the salt. [O. and B.]

*Chapano Hazaree.* Fifty-six thousand. [O. B. and H.]

*Chooah.* A sort of perfume made by rosin, and smeared with the tobacco leaf, used by the natives of Orissa. [O.]

*Chowkee.* A watch place. [H.]

*Chowkeedar.* A watchman. [H.]

*Chundun Nage.* Anointing of the sandal-wood. [O.]

*Chupper.* The pitched roof of a house. [H.] [H.]

*Chupprassee.* An officer distinguished by a badge of office.

*Chuttur Bhoge.* An offering presented to Juggunnath little after the morning meal. [B. O.]

*Cora.* A sort of sweetmeat, made of molasses and cocoanut. [O.]

*Cutcherry.* A public office. [H.]

*Darogah.* The head officer of Police Thannahs. [H.]

*Datoon.* A tooth-pick. [B.]

*Dupuhurdhoopo.* Mid-day meal. [O.]

*Deol.* A temple. [O.]

*Deolbasund.* Exemption from the temple. This punishment is usually awarded by the Rajah to the priests and others. (O.)

*Deol Shade* A temple clearance, so to drive out the people from the temple. (O.)

*Dhoopo.* Meal. (O.)

*Dhuja Pindika.* A fee levied on articles presented to Juggunnath. (O.)

*Dooly.* A kind of Indian litter. (B. and O.)

*Dundee.* A devotee. (O. B. and H.)

*Ghat.* A main gate. (O. and B.)

*Golah.* A store. (B. and O.)

*Goolpohroo.* A watchman of the salt office. (B.)

*Gomashta.* An agent—a peon employed by the priests of the temple to introduce the pilgrims to the idol Juggunnath. (O. B. and H.

*Gopal Bullabh.* An offering made to Juggunnath in the morning. (O.)

*Guhumbeejey.* Walking of the rance, or queen. (O.)

*Gurroor.* Bird-god. (B. and O.)

*Hindoo.* Various classes of people created by Bruhma: viz., Brahman, Khetree, Byso, and Soodur. (B. O. and H.)

*Hurrehur Poojah,* A worship in honor of Lokenath, observed on the night of the fourteenth day of the moon's wane in the month of Fagoon, or February. (O.)

*Indus.* The name of a noted river. (H.)

*Jattra.* A festival. (O. B. and H.)

*Jattree.* A pilgrim. (O. B. and H.)

*Jemadar.* The third officer of the police. (H.)

*Joognia.* A carrier. (O.)

*Juggunnath.* The Lord of the Word, or Superior Being, venerated by the Hindoos. But some of the writers erroneously pronounce it "Jugguinath." (O. B. and H.)

*Kanya Koomaree.* A Cape, called Comorin. (H.)

*Kalabethia.* A class of people who drag the cars. (O.)

*Khyrut.* A donation—a present. (O. B. and H.)

*Khote Bhoge.* A sircarree offering. (O.)

*Kulp Brukh.* A fabled tree growing in the paradise of Indra, and yielding whatever fruit any one desires. (O.)

*Kungal.* Poor, needy, wretched, (O. B. and H.)

*Linka.* A watchman of the temple. (O.)

*Lingum.* The Phallus, or representation of Siva. (G.)

*Loolia.* A fisherman employed in the marine establishment. (O.)

*Madul.* A sort of musical instrument. (O.)

*Mahadeep.* A sacred lamp lighted on the top of the great temple of Juggunnath about eleven o'clock at night of the eleventh day of the moon's increase and wane. (O.)

*Mahapyah.* A sort of litter used by the royal family. (O.)

*Mahapurshad.* Holy food. (O. B. and H.)

*Mahasnan.* Ablution of Juggunnath. (O.)

*Mogulbundee.* A country governed by Moguls. (O.)

*Mohun Bhoge.* A kind of frumenty, made of wheat flour, clarified butter, and sugar. (H. and O.)

*Muhtee.* A writer's caste. (O.)

*Mundul.* Head-man of a village. (B.)

*Munwarree.* A shopkeeper of wares. (H. and O.)

*Muth.* A monastery—a convent for ascetics. (O. B. and H.)

*Muthdharree.* An abbot—the chief of a monastery. (O. B. & H.)

*Nim-tree.* Melia Azad-dirach-ta. [O. and B.]

*Nirmal.* A sort of dry holy-food. [O.]

*Nooah Kullehur.* New incarnation of Juggunnath. [O.]

*Nour.* A palace. [O.]

*Nuzzur.* A present. [H.]

*Phandee.* Outpost. [H. and O.]

*Poodee.* A female slave. [O.]

*Poonah Brahm.* Full spirit. [O. and B.]

*Poorah Shode.* Full clearance, or expelling the people from the temple. [O.]

*Panchtirth.* Five sacred places of pilgrimage. [O. and B.]

*Pundah.* A priest, or pilgrim-hunter. [O.]

*Purharree.* A priest, or pilgrim-hunter. [O.]

*Putna.* A petty village. [H. and O.]

*Qanoongoe.* An officer whose business it is to take charge of the Pulwarry—record-master of the rolls. [H. O. & B.]

*Rajorah.* A country possessed by the hill Rajahs or chiefs. [O.]

*Russoom.* Commission. [O. and H.]

*Ruttun bedhee.* A throne occupied by Juggunnath in Goondeecha Mundup during the car festival. [O.]

*Rutturnsingahsun.* A throne usually occupied by Juggunnath in the temple called burdeol [O.]

*Ruth.* Car. [O. B. and H.]

*Saee.* Quarter. [O.]

*Saee Naik.* The head-man of a quarter. [O.]

*Saee Bhundaree.* A barber of a quarter under the control of the Saee Naik. [O.]

*Saree.* A cloth worn by the female—woman dress. [O. & B.]

*Sarreebundha.* Wrapping round a cloth on the head of a priest or other servant when he is appointed to the service of Juggunnath. [O.]

*Sasun.* A small tunkee village possessed by brahmins. [O.]

*Shode.* The clearance of a temple, or driving out the people from it. [O.]

*Siva.* The destroying power in the Indian triad: he has a thousand names; the most celebrated among which are Mahadeb, Buro, and Iswar. He is represented with three eyes; he wears on his forehead a crescent, holds a trident in one hand, and in the other a small rattle-drum, shaped like an hour-glass. He has a necklace of skulls, and a serpent for a collar: his attitudes resemble those of the Olympian Jupiter. [O. B.]

*Snan Mundup.* A bathing platform of Juggunnath. [O.]

*Sukal-dhoopo.* Morning meal of Juggunnath. [O.]

*Sanjo-dhoopo.* Evening meal of Juggunnath. [O.]

*Sunkho Navee.* The navel of a conch. [O. and B.]

*Sury-dowar.* An entrance of heaven. [O.]

*Sutya Joog.* Golden age. The first of the Hindoo ages, comprising 1,728,000 years. [O. B.]

*Talook.* An estate. [H. B. and O.]

*Thannah.* A police station. [B. O. and H.]

*Tallah.* Extortion of articles. [O. and B.]

*Udha Shode.* Half clearance of the temple of Juggunnath, or driving out the people from a peculiar place within its enclosure. [O.]

*Umrut-monohee,* or *Umrutmoonaee.* Any land or article endowed to Juggunnath. [O.]

*Zilladar.* A petty officer of the salt office. [B.]

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*Abbreviations in the Glossary.*

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|---|---|
| [O.]—Oriya. | [B.]—Bengalee. |
| [H.]—Hindoostanee. | [G.]—Gentoo. |

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## PREFACE.

Being troubled to see the lamentable circumstance in which my brethern of this place are struggling in and myself being a fellow-sufferer of the same since I have come here (a period of thirteen months having elapsed) my mind with grief is full to overflowing. I therefore, with a humble view and sincere heart to participate the sorrow of my mind with the kind public, from my own experience, ocular observation and the best information that can be gathered, publish this Part I. Epitome of Famine in Cuttack. Hoping the gracious public will encourage me with their kind perusal of it.

Cuttack Govt. School,
the 24*th* August 1866.

GOPAUL CHUNDER HALDAR,
*Officiating 2nd Master.*

AN,

# EPITOME

OF

## FAMINE IN CUTTACK.

It is my humble view, to trace the origin of this unnmonly dangerous visitant, its evil influence in the several ıctions of humanity, the resources that are gathered retard its injurious progress by men here and how far has demarked its horrible position; the success in ese I aim at, only to convince the World that to what ɪtreme suffering the spirit of man lasts in the body and ow far vain is human labor to stop the progress of any ing that is caused by supernatural interposition. In ɪecuting the object I depend on my simple self-exertion d small means.

The province of Cuttack or Orissa is under the local pervision of a Commissioner with his subordinate authoris, the district Magistrates and their assistants. It lies etween 20 to 22 degrees North latitude and between 86 and 3 degrees East longitude. It is bounded on the North by lidnapore and Hidgilee, on the West by the district of Sumulpore, East by the Bay of Bengal and South by Ganjam. he area is 7,635 square miles. Its length is 200 miles and s breadth 60 miles. Population about 21,27,555. It was in ıe year 1803 taken from the Mahrattas by his Excellency ɪe late Governor General of India the deceased Honorable ı.rquis of Wellesly. It was by him devided into three ɛts. The district of Ballasore, of Cuttack and of ɔoree. The second district, whose distress to relate is my im, has its capital on a neck of land between the Kajory and the Mahanuddy rivers. It has for its latitude 20. 8 and longitude 85. 55. Its population in 1854 was 10,000 ut to this time it has increased to about 4 times the No. The soil of the district is naturally productive on the whole.

It yields wheat, barley, paddy, linseed, mustard seed, salt, pulse &c. The Government Revenue of the country is 9 lakhs of rupees per annum. It has its exports and imports. But the latter is almost confined within its own limit. The people of the place are of different sects and creeds, Hindoos, Mahamedans, Christians, and Teleegoos. All these people are residents and emigrants. The original inhabitants are the Bheels and Patoahs. The last mentioned people live mostly in the East. The chief occupation of the men here is tillage they live upon the production of the land with the toil of their own hands. They are naturally dull, their present need they seek for, when they get it supplied, they never look to the future. In consequence of this indifference towards the future and the smallness of production during a long course of time, the present distress has arisen with a look of much dismay and horribleness. The misfortune is not the birth of a short time but of four years' successive failure in the crops. Every one of the last four years has gradually come short in productions owing to the want of rain and ignorance of proper cultivation. The last year was almost a drought, most of the crops in flower were dried, the few that were reaped were not at all adequate to the consumption of the people who had daily increased in numerical strength and were slow to provide for future want. The bazar was rising rapidly of price for the articles of food from the last year. It was neither cared for nor taken notice of. The dearth had extended far without any hinderance for a long course of time. Had the people been wise, and been a little forward, and somewhat careful, and had there been sufficient provision at hand, they would have fought long with the total want and utter scarcity before their prostration.

On the 30th of November 1865, supply of rice was scarce in the market. Men ran backward and forward with the hue and cry that no rice is to be had in the market. Every rice shop was shut and the rice merchants concealed in the heart of their stores, what provision they had for their own future want and with a desire to sell it then at a higher rate. For if they sold at that time they would have had to sell a larger quantity for a smaller price and would have soon met the exhaustion of their stock. In this state of things a week or so passed, several persons suffered great pains, and purchased their life-staff at four times the price from the rice-merchants in secret. At the expiration of this

hard period a supply of various provisions were imported into the town from the interior. The rice-shops with half door open, commenced to open again and rice began to be sold at 10 seers per rupee. In the interval of the hard scarcity a committee of all the officials and great Zemeendars and others was held for the exhibition in Orissa. The *Amlahs* and the Bazar people represented to the officials the scarcity of rice and their deplorable sufferings from its want. The committee gave their opinion that the Zemindars should unite and bring rice from the interior and sell at a cheap rate. Government or the officials would not interfere in the matter. The people who were at the earnest hope of meeting a gracious reply from the mouth of the officials were at a loss to hear so. But what instructions can do when severe measures cannot affect the Oriya mind, especially the Oriya Zemindars whose money is their blood, to part with it, is to part with their blood in whatever occasion it may be called forth. Not only the Oriyas are stingy in pecuniary matters but they are naturally dull and very much averse to any enterprise. Though this may be the character of the Oriya Zemindars yet in proper consideration, the income which they get from their zemindaries is far smaller in proportion to the like Zemindars in lower Bengal. This is owing to somewhat rigid and fluctuating tax of Government and want of permanent settlement. The Bengal Zemindars enjoy the privilege of permanent settlement with a handsome income but the Oriyas have a changeful tenure with a small income. Therefore it may not be out of place to mention that the Oriya Zemindars are lower in condition than that of Bengal. Their means is not too much exceeding their wants. They save a little after covering their need. The few Bengalee Zemindars here, although their income is very small, still they did on the occasion come forward to contribute a sum from their small resources by subscription, with the desire that they might bring rice from the interior by the subscribed sum and sell it at a fair rate in the bazar at their own risk But that was not done owing to the scantiness of the subscription. They subscribed as much as they could afford but it became small on account of their smaller means. The officials were then worked with a false impression that it is a wicked combination of the Graindealers to raise the price of grain and to sell the same in future at their own advantage. They could not make out that the place was exhausted in its stock

of grain. It cannot be said that this impression of the officials was not without any ground. The reason can be adduced, that it was beyond the power of the officials, that there is a total failure of grain, when it was in the preceding day every thing was gone on fairly and grain was sold at a fair rate in the bazar. No one expects a thunder storm in a sunny day. It was all done by a surprise. But there was some negligence on the part of the public, that they did not make a thorough inquiry into the matter, at the very moment when the calamity first appeared, and timely notice to our kind Government who are now with an extensive liberality handing food and all to a distressed million in India. Had they been timely informed of the rage of the distress which was then only skulking here and there, they it is by all means sure, would have been able to keep it back to a distance and not allowed it to appear in this poor land with its grim visage. The charge of negligence must wholly fall on the public. Since every one of this land had an opportunity to convince to Government the calamity then peeping here; for Her gracious Majesty's local representative, His honor the Liuntenant Governor of Bengal, Sir Cecil Beidon, at the very time came to this place. Having such an opportunity why did not we convince him directly? His honor was not inaccessible to us. He treated us as his friends. His ear was not shut even to the lisping voice of the school boys, when they came to him, he heard them and gave them rightful answers to their requests. Wherefore, we through our negligence lost the opportunity of convincing to our masters. We did not unite nor take opportune measures to avert the evil. So that nothing was done at the crisis, the market began daily to rise in the price of all the articles and the sufferings of men began to multiply. This state of things continued to hold till the 15th of February 1866, when his honor the Liuntenant Governor of Bengal visited the town. He was received at the station with usual salutations. He stayed at the town for 4 days with his retinue, and a great Durbar was held here to congratulate him, on the 17th February last, where the big Zemindars, officials and others assembled to pay him respect. In addressing the meeting the speech His Honor made having had mention in it as some measures was requested for over the traders, by the people, to oblige them to sell grain at a fair rate when the merchants were raising

the price of the articles of food; that Government or He the representative of Government could not interfere with the free trade of the people. As a rule His Honor was perfectly right to declare such a thought on such a subject. For it would have been the work of an arbitrary ruler, had his honor made any rule for a fixed rate upon the trade of the country. It was the mistake of the people that they made a wrong request. For they instead of convincing him that the country is exhausted of grain and importation of corn is needful, they made their petition for a fixed rate upon the free country trade, to make what is contrary to the policy of wise Government. If they could hit upon their just want and if they should have prayed for the satisfaction of the same they might have been successful in their request. But the men being disappointed to obtain their wrong request and being reduced to a state of utter helplessness fell as cut-trees to the ground. From this very time forward the shop keepers began to raise daily the value of all the articles. The people were discouraged and fell short of money owing to the dearness of things. The laboring class and the professional beggars whose resources are very scanty, who chiefly depend upon the alms of others and manual labor of their own, began to fall into intolerable sufferings and daily reduction of their already straitened circumstances. In this condition reason and conscience the gauge-sticks of men to distinguish right from wrong, virtue from vice, lost power over the dull soaked heart of the crowd and they commenced to commit every sort of extravagance without distinction. Eating unedibles, roving as vagabonds from place to place, fell robberies, murder of various description, mortgages, and sale of valuable articles for a very low price. In these unusual debaucheries disease and death cannot be too far. These with hasty steps came over the famished crowd and pulled them down to the ground, and such of them who were quitely disabled to their premature graves. So that, the common people began to die at first daily by tens, then by hundreds and so on. Nearly half of the population have breathed their last. Those who are still living are in a famished and skeleton state, making their slow and dying steps, with small black mud-pots on their hands, to the doors of those who are in some degree above them and into the alm receptacles. The relief-houses, which have opened their doors from March last in several parts of the district, are distributing their alms to a great number of the famine

stricken poor but their aid is not adequate to the want, and several poor cannot avail their kind help. Consequently the famine has so much reduced the populace of this place that it is beyond human power to represent it in any shape. Men women and children in flocks are roving like stray cattle into the streets, high ways, lanes, fallen houses, deserted places, with patched rags on their backs, and sunken eyes, sore-legs, skeleton faces, ghostly figures and every horrible shape that human nature can be disfigured, picking the stray grains which are found among the dust of the roads and in the depths of sewers, and plucking the scanty dried vegetables in the beds of choaked reservoirs and old muddy ponds. It must be mentioned that in the first stage of the dreadful calamity had there been some precautionary measures as there are now many on foot, it must probably be thought that the mortality which so much occurred would have been much less. Now let us see in what particular places are the greatest sufferings and what measures are set to reduce those sufferings. These are as follow:- the town of Cuttack, Kundraparah Sub-Disirict, Jajepore Sub division and others. The town consists of several divisions. It is bounded on the North and West by the river Mahanuddy, and its branch the Kahtjory on the South. It extends from East to West about two miles and breadth from North to South the same. Population about 40,000. Of this population nearly half have been brought to the grave. Those who are still living are at the point of death. To produce a true picture of these men is surpassing the power of words ; observation can give a faithful one. But as much as can be said no trouble will be saved. Every one of these famished wretches appears as if he was not one of the same race with those who are called human beings. Each has, from head to foot, two rags, one turned round the waist, the other clasping one middle of the former catches the other, hiding the gender and fæces-point. Man and woman are all the same without distinction. A mere skin covering the skeleton bones.

The veins are so dried that it is difficult to make them out. Blood there is none. Bodies almost covered with dust, eyes sunk, every bone can be counted, the only bar is the skin that covers them. Whenever such a picture comes before the sight it is acknowledged by no other object than an inmate of the region of Pluto. The dismal appearance has seldom any similarity with others of the same

family. Every distinction is dropped, the only cry is of rice. The Hindoo, the Mahamedan, the Christian, and others have become all one. The tender affection of parents and the filial love of children are no more. Many infant children, old parents in the very last stage of their lives are indifferently cast and in want of help are mingling their dust with the original. Even the tender mother is throwing her suckling babe and giving her beloved daughter to the hands of infamous men and women for the progress of vice for a paltry provision of a few seers of rice. In seeing such a scene of human misery what soul is there that will not melt. But the iron heart that does not dissolve amidst such a miserable scene is an exception of nature. An instance of this has been observed at this place, of a native Oriya Zemindar, who is reported to possess an immense pile of paddy, but so hard is he that not a handful of his unbounded stock has he placed, to the purpose of charity or given others at a fair price for the same purpose. Oh God! Of what adamant his heart is constructed and what forgetfulness does pervade his soul! Does he not think that this uncommon visitation is a trial for us and does he not mind that this state of things is not everlasting? Does he not consider that nothing of this world we will ever be able to carry with us at the time when we are to meet our fate? God knows what a being he is. Instead of further expatiating on his hardness let us return to our subject. We should now see how far the distress has been retarded and what means have been engaged to stop its progress. There are several *chatras* put up for the mitigation of the rage of the calamity. Of these is the Onochatro of the relief committee, which is supported by the aid of Government and local and distant private subscriptions, where on the average some three thousand souls are daily fed with cooked rice, dal and one vegetable curry. The recipients of the charity are, those disabled, lepers, orphan children and worn out helpless men and women. In case of somewhat ablebodied persons light works are provided for by Government, where a number not short of 300 persons both male and female, do each obtain on the average per diem half a seer of rice. The committee as a body work to the utmost of their exertions and afford substantial aid to the needy in this hard time of their lives. Had this arrangement been a little before then there would not have been so lamentable a loss of valuable lives. The Government grant till 3rd August

last is 15,000 rupees besides there are other private subscriptions. There are other *chatras* in the town where on the average per diem some hundred men are fed both morning and evening. The masters of these asylums are Baboo Koylash Chunder Ghose a native convert in the service of the East India Irrigation and Canal Company. Baboo Nemay Churan Neoghy Sheerustadar of the Magistrate of this District. Mr. Brooks a missionary and Mr. Buckley another missionary of this place. Besides these, are one Ounochatro by the aid of the Calcutta Burmo Somaz and other individual charities under minor Zemindars and big Mohuntos. These are feeding in a small scale some 80 or 85 poor daily. The chatro masters are actively engaged and are working to the best of their endeavours. The charity of this philanthropic body much falls back of the wants of this place, since the place contains a population of some 40,000 inhabitants more than $\frac{3}{4}$ of these inhabitants are agriculturists, shop-keepers, Palkee bearers and others. Whereas these men are almost all out of their respective occupations, consequently in want, now the provision on the whole is made for some 5000 souls the rest 35000 are in want of food. Although the number has been greatly reduced by daily death still those that are living are heavily in need. Here are many Marwary and Hindostance shopkeepers and merchants. If according to the capacity of each individual of them we mean those who are above the reach of calamity, should exert to keep up the distress, we consider and it may be considered by all the considerate persons that the evil may be somewhat averted. But where is that feeling of brotherly affection, that natural morality, that Godly love. Very few of them are touched with the distress of others. Many may be found if strict search be made to bear the same hardness as the one who has been mentioned elsewhere. They are so much gulped up with their selfishness that they consider it losing their heart-blood if they are brought to apply a little of their extra means for the relief of others in distress. They observe the saying" Penny saved a penny got" at its extreme point Their all political economy is exerted here to the worst sense. Besides these stingy men there are others who are fond of balls, plays, drinking and debauching. In these sorts of amusement they lay open their purse-string to the very extent of their pice. While in this lawful and benevolent pursuit they will not stretch their meagre hands with a penny. The reader may

judge how much corruption has entered into the family of man. Will we not learn from the venerable saying of the Lord that " Relieve the wretched, wipe the eyes of the orphans and lessen the pain of the distressed, I will receive thy service". Also is it not plain that famine, murrain, plague, locusts, earthquakes, cyclones and other evils are the rods of the almighty Father to chastise the sins of men. Now this famine is for our common sin, we ought to bear it commonly. We should also bear in mind that this is a state of trial and as much as we shew our honest and kind feelings so much we will rise in the view of the almighty maker. He examines us by our actions as well as by our hearts. If we can come over the trial with success, then there will be our sure reward. Let us be forward and hastily equip ourselves for this crusade, the enemy has already taken much ground and has reached our doors. Let us not sleep with our loves like the Asyrian monarch. It is the crisis to shew our moral courage, our virtue, our love, our equity and our all. If we fall back we will lose the opportunity, then at the loss if we sacrifice our dear all and even our beloved lives we will never be able to retrieve the loss. They say that an opportunity is like seven successful sons, as much benefit as we may derive from them so not less advantage we may get from such a juncture. Therefore as the opportunity is in hand we should never lose it. We ought to look into its best use. After viewing the prevailing distress in the town and the measures adopted for its relief, let us trace the sufferings in the immediate subordinate Divisions of the District.

Jajepore a Sub-District of Cuttack lies to the Northeast. The name of this Sub-Division was applied to the whole District of Orissa till the 13th Century. It is a holy place of the Hindoos, and is called the Beroja Khetter in history. The most of the pilgrims that come to visit the temple of Juggernath see at their entrance into Orissa the temple of the Beroja Debee at this place. It is of old existence. In political view, it is under the Jurisdiction of an Assistant Magistrate who has in his hands the direct management of it. The town of Jajepore is on the Eastbank of the Bytrcony. This river has its issue in the Ramghurhills. It flows into the Bay of Bengal. It holds the same holy sight to the Hindoo eye as the Falgoo has under Gya. The pilgrims do immerse themselves into the holy water before they enter the town. It extends

from North to South about 2 miles and its greatest breadth from East to West the same. Population of the Sub-District about 6000. This Sub-Division has met with the general calamity nearly at the same time that Cuttack town was seized. Its commerce is confined within its narrow limit. The soil yields paddy, mustard, linseed and a few other vegetable productions. Having no egress and ingress, it has its want, but in that respect it is supplied from Cuttack. It has its rich inhabitants but very few are liberal in this time of need. A relief committee has there come up to work from the month of June last. The members are the Assistant Magistrate, the Head or the president, one Police Inspector Baboo Gerish Chunder Ray, one Sub-overseer of the D. P. W. and some high *Amlas* of the Assistant. About some 300 men both male and female and children are on the average fed daily. The distress has so much increased that life has become a burden to the greatest part of the inhabitants. Many here already suffered death on keeping themselves successively on fasts for a period, the few that are living are in want of the useful means of life and are meeting their untimely death. The 7-8 of which population is of the class of agriculturists, shop-keepers, weavers, potters, carpenters and others. The greater part of whom live upon their daily earnings and very few look for their future wants. As it is the characteristic of the whole province, the people of Jajepore are naturally dull and very much averse to toil when their daily supply is obtained Therefore it is clear when the distress broke out, men came out of employ so they fell in want of food. They combined to keep up their lives by their wicked deeds but how long that can exist. They came shortly to their ends and men fell eventually to their graves. It is told that human life is gone on there to the extreme point of misery and the worst end of baseness. A friend of mine at that place, who is in Government employ, a few days ago told me that on a certain day a couple of persons came into the town from the interior, one male, the other female. The female about the age 16, though famished for want of food, but her youth did not leave her. The sun of her beauty had not totally set. The man about 26 or 28, very weak and almost fallen from his healthy figure, but not a skeleton. They made known to the public that they are Mahanty by cast, ( the intelligent and respectable race of this Bœtian land ) and they are brother and

sister. But in truth they are husband and wife. The male said that he has come to join his sister in matrimony to a worthy bridegroom. On the eve of the wedding an enquiry was made, it was brought to light that they are not brother and sister but husband and wife. They to escape untimely death for want of food agreed to this dissimulation. It is now the part of the reader to consider what baseness and degradation men are reduced and what abominable things during this hard time they do commit. Ah! grim hollow headed tyrant, how long is thy period and what devastation dost thou still desire to make. Already Orissa is prostrate under thy iron-feet. Thou hast crushed much, is still thy term of extortion to be continued? Is it that the merciful Father has left thee in His almighty sovereignty to rule with thy inhuman sceptre, and to devastate the place from right to left without a mark of humanity? It must be so otherwise why this cry and woe of millions from the foot of the Hymalia to the point of Comorin. Thou canst not be blamed. Since it is His will and that will is owing to our sins. We must suffer and worship Him for the ends of His Justice

The sub-division of Kandrapurah which stands to the Southwest of Cuttack has little or no note of importance in the ancient pages of history It has its town in the middle of the same name. The length of the town is about 2 miles and breadth nearly the same. The Population of the Sub-district is about 9000. The commencement of its distress is at the same time when it broke out in the town of Cuttack. Information has been received that mortality there is greatly in proportion to the strength of its population. It is under the immediate direction of a Deputy Magistrate and one moonsiffi. With the kind act of these officials a relief Committee has been brought into action and the members are acting to the best of their endeavours. I have been given to understand that about 400 or 450 are on the average fed daily This small charity is totally deficient to the want of a large body. These men are quite helpless and are in want of every convenience of life. Almost the whole body of them are daily laborers and at this scarcity they are divested of work consequently they are greatly in distress. It is told that some poor of this place are provided with work by the D. P. W. The rage of the calamity is neither increasing nor reduced. Hence it is asserted that the distress is not without its victims. Of

other dependencies of Cuttack no particular accounts have been brought to this time but the rumour is that the distress is working with its dreadful rage and many houseless denizens are falling to the horrible jaws of untimely death chiefly for the want of the necessaries of life. What stores they had, are, at last, exhausted and there are at present no provisions for them. Wherever we cast our eyes we see nothing but the pictures of sorrow, we hear nothing but the groans of death, there is no mouth that articulates that is not the theme of want. In this universal distress, where to go and where is safety. The only one who can save us from this distress is He who has given us life. Prayer is due to him.

In particularizing the Relief Committee in the town of Cuttack it may be stated that it consists of an efficient body of the officials and others both native and British.

The members are :—

Mr. T. E. Ravenshaw, *offg. Commissioner of Circuit and Revenue.*
Mr. W. Cornell, *District Magistrate,*
Mr. T. M. Kirkwood, *Assistant Magistrate.*
Mr. J. Ward, *Assistant Magistrate.*
Baboo Hurro Chunder Ghose, *Deputy Magistrate*
Mr. R Alexander, *Civil and Session Judge.*
Mr Boothby, *Manager of the E. I. Irrigation and Canal Company.*
Dr. J. M. Coates *Civil Surgeon.*
Baboo Lukheenarain Roy Chowdoory &c.

The Committee began to work from March last with a small sum but afterwards its fund was increased.

The Commissioner is the President and the Baboo the Secretary. As far as it has been observed, the president and the Secretary are working from a sense of moral and political duty. They save no pain whatever to seek the prosperity of the important engagement they are entrusted with. The president who has been observed in various instances, selling Government rice to the poor as well as others in want, finding irregularities in the sale, took rice bags on his own hand and sold rice to the really needy. Such action of his it must be mentioned is an effect of his natural philanthrophic disposition. The Secretary on the other hand was seen on several occasions when he was perfectly disabled and had very little strength to sit upon his

chair in one place ( owing to a chronic disease ) had not left the duty consigned to him. Viz.— Keeping correspondence, holding Government rice in deposit and sending it to the respective places that are fixed for relief and distributing rice free of charge to those persons who are the real objects of charity and selling it at a fixed rate to those who are really in want. The Baboo who has been found in the prosecution of these consequent duties never grudges his extra labor. The Committee on the whole are working very well and to the utmost of their exertion.

In several of the places of this District depôts are opened for selling Government rice abundantly imported here for sale. Each depôt is presided either by a Covenanted or Uncovenanted officer for the purpose of fair sale. The sale of rice is going on pretty well. The Government rice for relief, Government rice for sale at the several depots, and Government rice for the purchase of light labor are become at present the chief staff of life of the remnant of the population at this place. The Government rice is selling here on the average 8 seers per rupee whereas at the bazar only 4 seers. Now we cannot fail to observe as it is conspicuous before our sight that this kind aid of Government which though reached this land at the 11th hour has greatly reduced the distress. The Government who have heard of the full rage of the calamity have sufficiently mitigated its force could have how easily cast it back when it was only seen in appearance. It must be the misfortune of the country that they were not timely convinced with the real nature of the calamity. It requires the work of a masterpen and the pages of some big volumes to represent the blessings which are provided by our gracious Her Majesty ( The Queen Victoria of Great Britain, Ireland, India. and others ) for the Government of India. On which side soever we look we see Her Majesty's kindness and the remarkable feats of Her representatives. It would not be out of place to suggest that, as the kind Government who are now saving the people of this place from utter ruin by conferring the necessaries of life will favorably, when the distress be over, give to them two full years' crop free of tax for the restoration of them to their former states. For in our opinion without that remission for that space of time the loss that has been committed and is still working on by the distress cannot be repaired. We hope with thankfulness and deep sense of obligation that the Gracious

Government will take the matter into their kind consideration.

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Statement shewing the present price of some of the articles in the Cuttack market.

| | | | |
|---|---|---|---|
| Rice, | 4 | Seers | a Rupee |
| Ghee, | 1 ¼ | Do | Do |
| Oil, | 1 ½ | Do | Do |
| Salt, | 7 | Do | Do |
| Sugar, | 1 ½ | Do | Do |
| Dal, | 4 | Do | Do |
| &c. | | &c. | &c. |

*Finis.*

AN,

# EPITOME
OF
# FAMINE IN CUTTACK.

*Famine and its con-commitant companions &c.— Cuttack and its population &c.— Relief Committees and their several operations.— Their conduct in executing the works devolved upon them.— How far the distress has been reduced and what measures adopted for its reduction.— Amount of Crops reaped from the beginning of Famine November* 1865 *up to date ending* 31*st. October* 1866.— *Average number of deaths up to date.—Condition of present population.—Probable number of people emigrated &c. &c. &c. &c. &c.*

In appearing again before the kind public as a writer of the above sorrowful tale, it being a subject of much importance and of political nature I cannot surmise how far I may be successful in describing at this second attempt.

For us it appears a difficult and highly intricate subject.

To draw an exact picture of it I have applied my poor knowledge and informations gathered from consultation with many exprienced political Zemindars of this place, and public authenticated records.

I set myself to write this tract and earnestly hope that the gracious public will kindly read it with some interest, and overlook my deficiencies. If they find me fail, to describe matters entirely political, I trust they will pass over my inefficiency, and wait for the publication of a future work by a competent politician.

Sorrow is too nice a subject to interfere with.

For to keep at it the balance of the mind aright is very hard.

The mind of man is easily affected, when he sees his brethren laboring sadly, pressed with a weighty load of sorrow and distress.

History relates many persons both of present and ancient times who possessed and possess so cruel and indurated hearts that they never felt and feel for the misery of their fellow-creatures, and some even caused their brothers' death either with a view of some interest or for the sake of mere self amusement.

This word of history we cannot deny since in the proceedings of our daily work we meet several instances of them in some way or the other. Most of the narratives of history are pure facts, and cannot be in any way disavowed.

Is it then a good reason that others can be so, and ought to do as the inhuman people did, and are doing?

Can there be no cause for the inhumanity in some persons which we meet ?

The reason is plain that some either of present or past, whose hearts by means of wicked custom have been so hardened and so involved with darkness that they could not and cannot see the distress of others.

Some were and are so charmed with self- nterest that they never see the misery of others and when they find that by so doing their object can be obtained, they think it a trifling matter to take the life of a brother.

We feel pity ( as it is natural to us to do when there is an object for it ) at the various instances of the like sorrowful nature, and cruel works of men at this place. Amid such a lamentable scene we hold our minds aright in bodies of flesh and blood and possessed with feelings of humanity.

As I handle a matter of a deplorable and doleful nature I cannot hold my pen without commiserating the deathful scene which I describe.

Pshaw death ! Oh death ! what a wide and bottomless cell your belly has been made. From days unknown up to date what an unaccountable number thou hast devoured.

Every moment some or the other is brought into thy hungry maw. Who can count the number which every hour is put into thy gigantic mouth ? Still thy unbounded stomach is not filled and neither thy unceasing hunger is appeased.

Lacs of our brethren in Cuttack have been already brought down through thy enormous jaw, thy hungry belly is not yet gratified.

Is it thy unfeeling band which dares make more havoc among us and undertakes to prepare food for thy unsatiable appetite?

Are not our gallant forces ready and fully armed to frustrate the underminings of thy ruffians?

Seest thou not our Commander-in-chiefs Mr. T. E. Ravenshaw, Mr. W. C. Cornell, and Mr. T. M. Kirkwood ( the Commander of a little legion ) with all their faithful retinue have knocked down your cruel band (Famine small pox, other diseases and inundations )? Thy unkind marauders had treacherous y entered our Fort and committed a large carnage, when some of our men were not aware of thy inhuman Companions' invasion and quite unprepared to meet them face to face.

As our Commanders came to know thy lawless hordes' encroachment so they equipped themselves hastily, and with fourfold marches have overtaken thy forces and defeated them in several battles.

Now count our victories and be out with thy deadly train.

If thy mortal band, oh rugamaffin! visit this land again, let them first of all mind, the artifice of our Commanders, our victories and our resources.

Be quick and be gone, otherwise thy fawning Companions are undone.

The Province of Cuttack or OOtkul is bounded on the North by Balasore, South by Pooree, East by the Bay of Bengal and West by the Independent states. Its length about 56 miles and breadth about 54. Area 3061-8 Square miles or 19,59,552 acres 3 roods 3 poles. Its population on the month of October 1865 about 13 Lacs. Present number about 10 ½ Lacs.

It is divided into 76 Pergunnas. The name &c. of each are given in the table at the end of the work.

Its climate is salubrious in the plains but unhealthy in the skirts of the mountains.

Its chief productions are rice, pulse, oils, tobacco, sugar, honey, wax, salt, skins, horns, vegetable dies, Indian pitch timber, lakh, tassah, wild silk, resins and others.

The original inhabitants are the Khundas, Sabona, Cole and other mountain tribes. Its soil is hungry and unfruitful.

The Crops are two viz Bealee and Sarud that is winter and rainy crops.

During the famine, that is, from November 1865 to the end of October 1866, the province has yielded two crops one Bealee, the other Sarud. The former owing to drought produced about 2 anna and the latter owing to inundations of the rivers about 3 anna. The expected one (Sarud) will not be above 8 anna owing to want of sufficient cultivation death of population, loss of young plants by the inundations and want of seeds.

Its exports are rice, salt, timber, tobacco, and tusser. Imports are rice, other grains, sugar, molasses, and others. Exports are carried on by carts, country boats, draught bullocks and by manual labor.

Imports are brought in the same manner from Sombulpore, Gopalpore and other places.

More than half of this district is under cultivation and the rest surrounded by hills, Jungles, river-beds, river-basins, and sands.

The mortality owing to Famine, cholera, small pox, and other diseases from November 1865 to October 1866 has come up to about 2 lacs of the main population.

The present state of the people is daily growing better, rage of sickness is somewhat reduced and many by the use of medicines and good treatment are getting on well.

In part 1. of this compendium it was stated that the famine in Cuttack was owing to a long continued drought only. But time the source and revealer of hidden truths has enlightened the true causes which are as follows.

1 Drought of a long period.
2 Gross exportation.
3 Enforcement of act X. of 1859.
4 Poor condition of the people.

It is plain to all that the land when in want of water becomes dry and cultivation in it cannot make any progress So that the land of Cuttack or the land of rice was, before it was visited by famine, for a period of 4 or 5 years successively in want of water and cultivation of rice was not sufficiently carried on.

For the above period, out of the insufficient production of the land, exportation was very profusely carried on by a European merchant Mons FRESSANGES.

If it be asked why the people allowed him to export so extravagantly we may reply that he used to purchase rice from the people at 3 or 4 times the usual price, and that the population never thought of the future, but having been

well paid were avaricious and gave their stores of rice for the sake of money. Again Act X. of 1859 a preventive to the atrocities of some wicked and cruel Zemindars towards their poor innocent Ryots and equally distributing justice to the rich and poor has allowed many ungrateful Ryots to defraud their Zemindars.

But the Zemindars as a body who are the channels of comunications between Government and the Ryots and especially responsible for the payment of revenue to Government would not allow themselves to be defrauded by their wicked ryots and brought lawsuits against those who tried to cheat them, and the Ryots on the other hand defended their frauds. So that both these parties were compelled to incur unnecessary expenditure. The Ryots were obliged to pay the costs by selling their useful, though not very valuable implements and their small provisions of food. The Zemindars on the other hand paid the expenditures from their accumulated stocks. But many of the hungry court dependants ( Vakeels Mooktiars &c. ) of this place, whose unsatiating avarice is never satisfied drained the resources of their clients ( Zemindars and Ryots ) owing to these unnecessary expenditures the provision of the country was reduced.

It is also a radical truth that a nation when it rises from a wild state to an enlightened one takes gradual steps for its progress and it can not be expected at once to reach the culminating point of improvement and wealth. Thus the people of this place have commenced to come out from their original barbarism; their means of livelihood must be limited but at this narrow bound of their resource they have been struck with the blow of drought, sweeping exportation, unnecessary expences from lawsuits; consequently famine broke out among them, and owing to want of timely means to oppose its progress it spread with an appalling visage to a wide extent.

As the conflagration of a thatched building is by watering it gradually extinguishes, so famine at this place is by degrees falling back by the benign institutions and apt measures of the British Government.

True, fine reader will perceive from the several visitations of famine here, that the present cessation of it is merely its going into its winter quarters and not its total overthrow. It may visit again as it has done in other times unless

some precautionary measures be applied from this time to eradicate it entirely.

Through the utmost voluntary exertion of the Government officials both European and Native and some Native independent gentlemen, by gratuitous distributions, Relief sales, buzar sales of Government rice, their hearty and watchful attentton to their respective duties, the smallness of population ( owing to premature death of thousands by protracted and quickly killing diseases, by dreadful and dangerous inundations of the Mahanuddy and Khatjory rivers and by long continued starvation ; ) the importation of Bealee or *Asoo* Crop from the interior, the institutions of various Relief centres and orphanages in the town and interior ; the lamentable circumstances in which the country was left is daily improving. The cry of woe and want is gardually disappearing and hope can be entertained that Cuttack may again see her better days if these improvements go on for a longer period and no other disturbance intervene.

But until the next harvest be housed and its yield be calculated, the future fate of the people amidst the present seeming improvement cannot be accurately assumed. The importation of grains from different places is limited, no fixed supply comes at a time ; when they do come, their supply is very small ; no reliance can be placed on their uncertain and inadequate batches.

As confidence in proportion to a country's production and circumstance of its people can be entertained for its future welfare, so that ( as the next crop is now on the ear and suffered much damage by the late inundations of the rivers and in some places young plants were entirely washed away and the condition of the people is greatly reduced ) no hope can there be held up for a better state of the populace until the next crop be harvested, and they be entertained charitably to a longer period.

In many places of this district the rage of distress is the same as it has generally been described. In the hill divisions and sea coasts it is fearfully devastating. Many are dying from sheer starvation.

The list of mortality shews that still the paupers are dying by 2000 per week in the whole district. Still pictures of ghostly beings are roving on the North and South. Gangs of skeletons are still walking everywhere in the

towns of Cuttack, Jajepore, Kendraparah and in the interior from east to west.

No place of this district is free from paupers. Every where they are wandering and gathering their precarious meal. The long standing evil has originated in them all an ever growing desire for food: now they fed well, the next moment they are hungry and if fortunately they get more they devour it. This intemperate meal has caused the death of several from indigestion and great many are dying from the same cause.

If a traveller is to take his ride from Balasore to Pooree, through the interior of Cuttack, he will, it may possibly be entertained, be astonished to meet, village after village, house after house, which are a short time hence smiling with every green and fully peopled, are with a melancholy aspect lying tenantless. Some houses he will see are tumbled down and some are tottering to fall. The anomalous wrecks are occupying only spaces of some extent. No one is there to dwell and take care of them.

White ants and other injurious worms who with their dungs are raising the basis of future mole-hills and they are the principal denizens there. Thick bushy jungly plants are fast filling up the field of corn, gardens of vegetables and granary yards. No voice excepting the cry of some flying crows and bats and the nightly hooting of owls is heard there. Ruin is listlessly reigning with her dreadful train. Grisly death has already put into its unbounded mouth the village masters with all their lifeeasing conveniences. The twain at yoke no more do with ploughshares work in the plains. The pariah dogs no more at the entrance of an intruder do bark. Every work is at an entire silence.

Alas! what a mighty change, the places which ere a little while the scenes of pleasures, of beauties and of useful stores are now all the homes of vermin and wild shrubs.

God can do what He likes, a hell a heaven and a heaven a hell, and the universe to a not.

The inundations of the Mahanuddy and Khatjory rivers, under which many parts of the interior, especially the Pergunnahs and villages of Katye, Nowgong, Bishenpoor, Sylow, and Baloowada and villages bordering Pipply remained enmassed during several long days and caused much harm to the harvest and the untimely death of hundreds of

the famine-stricken poor owing to sheer starvation.

It is reported that on the average 3 anna of the Bealee crop has been harvested and the rest washed away by the currents. Thousands of paupers in the interior being cut-off from all communication and cooped up within their narrow space by the surrounding water met their untimely grave with all of their families.

Though the Zemindars of this place assisted their poor tenants in this state of their utter helplessness yet the aid was not adequate to the immense wants of them. In the discharge of the kind duty of the Zemindars there was little or no negligence. They tried their best endeavours to help their destitute Ryots. The danger was great and it was quite beyond the power of those Zemindars to oppose it sufficiently.

We are informed that the rivers have carried the embankments in several places and poured their unwholesome liuqids at the loss of diverse life-saving works of the people.

The offg. Commissioner Mr. T. E. RAVENSHAW reports the Sudder Board of Revenue as follows :-

"Information which has accidently come to hand from Cuttack and Balasore districts seems to prove that the former has suffered much more extensively than the latter from the flood. The embankments of the Noa river appear to have kept the water effectually within its channel but the Mahanuddy embankments have been extensively breached, especially on the southernside and very large tracts of country are laid under water. Much of this country lies so much below the level of the river that the water continues pouring into it through the breaches in the embankments in some places after the river itself has fallen several feet."

It has been told that Baboo Luckhinarain Roy Chowdhoory, a small Zemindar of this place who did take a liberal hand in the charitable work of helping his distressed and suffering Ryots at the cost of much expence and labor, was successful in bringing home timely relief to them.

It may not be out of place to state that in this kind act of this Baboo, he has spent some hunrdeds of rupees.

Of other Zemindars with the exception of a few information has been given that their aids were not adequate and not timely. Had they handed their little help in time, it might be accounted that that littleness would have been a helping hand to their needy dying tenants.

It has also been said that Government help was sent in

many places at this dangerous time by various means, and it has done creditable service to many paupers at their miserable state.

Mr. T. M. Kirkwood the chief mover in carrying the kind aid had done very remarkably his part.

Considering the several supernatural uncommonly miserable events and the lamentable scenes of distress here, it appears that the wrath of the Great Author of all is some what especial to this place owing to the sins of the people. It seems that this displeasure of Him cannot be appeased by any other expiation than the sacrifice of numberless lives.

The place has become a campaign field. The vicious people on one side and the Almighty Father with his dreadful scourges on the other. He is one by one sending His evils to punish the guilt of the people, however men are trying their best endeavours to quell them, but they are proceeding with a little advantage.

From the weight of punishment it appears that the people are suffering here not only for their present sins but of old dates.

In comparing the vices of this people with the sins of other nations of the world many may be found guilty of more dreadful wicked actions but they are passing their human career with comfort and ease.

This is a mistery and beyond human solutions. Can it be said that to instruct other people God is making an example of this ? In our mortal reason how can we conclude that it is to be so.

Acknowledging that our good and evil actions are registered before the Almighty Father in indefeasible character and we should undergo pain for our vice and are to be rewarded for our virtue yet owing to flesh and blood we can not infer that one is made an example to instruct others while they are more or equally guilty of the same sins.

In resuming the subject let us compare the present evil with the past ones.

In the 14th century when this land was visited by a dreadful famine the price of rice rose to 120 Khans for a vuran, which is more than 3 rupees per maund. Since a vuran is equal to about 10 maunds.

The 1793 and 1836 years met here again with monstrous famines. The price of rice rose almost the same as the present one.

It appears from the several visitations of the evil that

this land has become one of the cells of the monster; now and then it comes into it and puts every thing to anomally. Its visiting period is gradually becoming less and the rage of its severity is growing more and the period of its duration becoming extensive.

I may therefore take the liberty to suggest that as this country is daily rising from its present suffering to a better footing through the kind help of Government and it is expected that some 6 months hence here the voice of famine may be put to silence if their be no cessation of the same bounty being conferred till that period the benevolent Government would engage some appropriate measures to put out for ever the visitation of such a calamity in future. I may say that the E. I. I. Company will be encouraged to further their progress in this place. The Company who are working here with very slow steps will be asked to make their movements quicker.

In 1706 Bengal was visted by a dreadful famine and owing to its destructive rage ⅓ of its population was swept away.

If comparison be made of the present famine here with that of the Bengal evil it will appear that the Bengal one was far less in bulk, in duration, and in destruction than the one I represent.

It is like the fabled chieftain of an ancient king of Ceylon. It has been said of this general that on what side so ever he turned his rueful face every thing there was put into ashes. Thus wherever this famine rages it lays to dust whatever was seen before.

In 400 B. C. when Rome was caught with a famine hundreds of its people owing to want of food perished by drowning themselves in the Tiber. But in this place how many have breathed their last by drowning in the Khatjory and Mahanuddy are not yet actually brought into notice but the report is that some thousands have thus died owing to starvation.

Italian parents of old met with famine and appeased their hunger by making food of their own offsprings Here excepting two instances ( one at Pooree and one at Jajpore ) no notice has yet been brought that men have actually done the part of a cannibal like the Italians but many by some way or the other killed their beloved children owing to their incapacity to feed them.

The 7 years famine in Egypt was a dreadful one and did

sufficiently the work assigned by God. But it was not so much destructive as this one. Our famine is more destructive, more calamitous than its elder brother of Egypt.

At the famine of England where people owing to their hunger ate horse-flesh, rats and other Vermin. Here the people owing to their starvation have destroyed many cattle, lizards, snails, and even snakes, to satisfy their ravenous hunger.

At the siege of Paris by the British in the time of Henry IV. of England when famine broke out among the men, they ate breads made up by the bones of the innocents dug out from the graveyards. Here men are eating though not the bones yet they are satisfying their appetite with dirts from drains and other unclean places.

At the Manchester famine many persons in want of bread cut short their lives by various unnatural deaths. Here the fate of many is very like the same.

At the famine of Ireland in 1848 there men ate various unedibles. Here the people are doing the very thing.

Alas sin! The first offspring of man's disobedience, to what progeny thou hast given birth, that no space of this wide extended world, is without thy wicked offspring. Men born in the sinful blood and therefore sinners should suffer unaccountable distress. This mistery who can understand Philosophers of profound knowledge have acknowledged their ignorance to find the truth.

However this, although we are suffering and suffering to the extreme, still we have hope, a blessing of the Almighty Father to all his distressed creatures.

Oh if famine be accompanied like its concommitant companions (the various diseases) with that of hopelessness what abominable miserable scene this world have been and what man could have been able to hold his ephimeral life in this world of misery.

The Almighty Father knew our weakness and therefore created hope to be one of the steps to keep our unsteady footing in this world of dissolution.

The diseases that broke out at the commencement of famine were cholera, small pox and others.

Of these Cholera has caused a great deal of mischief.

The scenes of its destruction are Cuttack town, Jajpore, Kendraparah, Taldunda, and places adjoining to Piply, Juggernath road and several others.

The suffering of the people, from this disease are of a

dreadful nature. It has been told that the patients in those places had gone with the disease 3 or 4 days consecutively and suffered extreme pain to the last breath of their lives.

The disease appeared dreadfully owing to the want of help of men and medicines among the helpless paupers. Since every one was in want and pained intensely with hunger, consequently to help the diseased was not properly minded.

Especially in the interior of the country the suffering was of all the most lamentable. For the stock of medicine there is very limited. So that the disease having wide ground, loose and unfenced, spread its havoc silently, small pox and other deases had their prey but not so great as their elder brother cholera.

In the Pergunnah of Konika they raged with virulence and many fell dead in want of good treatment and medical aid.

Doctor J. M. Coates Civil Surgeon who had charge of the hospital here had treated many cases of the above diseases and by his adminstration of appropriate potions and skilful medical treatment was successful in curing them.

An instance of his medical excellency is worthy of note here.

One Kadarnath Paul an overseer in the D. P. W. at this place was attacked with cholera and the disease became so very violent that there was little hope of life of the patient. The sick labored under a state of despondence for two days successively, but Mr. Doctor with his powerful skill in the science and due adminstration of nice medicines at last cured him.

Mr. J Macnamara Executive Engineer for the Mahanuddy Division, under whose superintendence the overseer served and who is a kind European getleman and very good master to his subordinates on the occasion attended the patient two times a day for four days successively and did not spare the pain of helping the diseased. He even from his own stock supplied some medicines and diaporitic articles to the patient.

Baboo Radhasam Jennah one Oriya Zemindar of this place is trying his best exertions from the beginning of famine up to date to relieve his distressed ryots (either in case of sickness or starvation ) and is doing remarkably well like Baboo Luckhinarain.

The Oriya Zemindar of whom mention was made in part 1. and another Bengalee Zemindar have not spread their helping hands to their poor ryots who are and were struggling in distress of several descriptions. Report is that they are even realizing from their poor skeleton ryots, at this hard time, the rents with severe measures working painfully in their broken hearts.

The Oriya monster whose heart is that of a cannibal very fond of money, deserves in our opinion the wrath of the Almighty Father.

In part 1. as I could not spare a wider space, owing to the compendium's narrow body, a thorough account of relief committees and sub-committees at this place I should in this give some larger extent to them and try my best endeavours to give their full descriptions and relief operations.

The sub-committee, at the town of which no mention was made in part 1. has been recently instituted and joined to the central one, does consist of the following gentlemen its leading members.

T. M. Kirkwood Esqr. Relief manager
Baboo Lukhinarain Roy Chowdhoory
,, Rungo Lall Banerjee
,, Dinna Nath Sircar
,, Eshan Chunder Banerjia
,, Sree Ram Shome

Mr. Kirkwood assistant magistrate named the Relief manager or president of this committee. In his hand all the affairs of Relief transactions are consigned for redress of the people at this place. Report as well as personal observation both agree to call him "the right man in the right place."

The duties of supervising in all the matters concerning relief which are appointed for him and which are very responsible and important especially during this hard time are going on rightly and quietly. He never spares any pain and inconvenience which are indispensably requisite for the management of these consequent duties. He is so heartily executing the affairs that there are very little faults to be found. In the performance of these affairs he observes his moral and political duty.

Instances of his disinterestedness will be easily seen from the following circumstances.

The Annochater in the town, since the management of it has been given in his hand is without any confusion working

on well. He both in the morning and evening does attend the chatur at the distribution of cooked rice to the paupers. Though there are daroghas and mohoreers &c. appointed for the discharge of businesses still he never saves his trouble to attend.

The house of the chatur consists of two rooms, one the pantry, other the hearth or cooking place. It has a fenced yard at its front about 40 yards long by 20 in breadth. In this yard paupers about 800 daily sit by about 10 sidewise and horizontal rows. Each row consisting about 80 persons male, female, and children. These guests by one and all are poor disabled beings. They have there both morning and evening meals. The building is situated within the Collector's Cutchery compound. The river Khatjory flows a little way to the South of the chatra. The house is neither a Pucca nor a Kucha building but temporary shed fenced with *bamboo taties* around and thatched with straw. All these paupers are of different casts and creeds. Hindoo, Mahomedan, Christian, &c. Whenever a person visits these paupers at their meals his heart melts with a feeling of Government charity. Large broad sick houses are set around the chatro, where the sick and disabled persons dwell. They have their meals in the chatro and other conveniences are afforded to them. The sick are attended timely by Doctors and treated with excellent medicines. At times 400 or 500 country cloths are distributed among them. Good bedding prepared of straw and gunnies, and handsome blankets are given to the sick and disabled persons. Each meal consists of cooked rice, dal. and vegetable curry. It declares very much of the nice arrangement of Mr. Kirkwood that although such large the number and of different persuasions yet without any confusion each is fed well. The establishment of the chatro maintains a number of officers with handsome salaries Viz. one darogha, one mohorir, two cooks, and other menial servants.

Mr. Kirkwood proceeds to the interior, enquires about the circumstance under which the people are passing their hard days and wherever he sees the evil is most raging makes arrangements for the alleviation of sufferings of the people Whenever he sets out from his Head quaters the town of Cuttack, in his tour into the interior, he carries with him a good provision of useful articles for gratuitous distribution to the poor in several places of the

muffusil. The principal articles are generally, rice, salt, dal, cloths, spices &c.

In his latest tour into the interior he visited Kishennuggee, Jajepore, Taldanda, Anwartak, Patna, Falsepoint, Pardeepghurs, Telicood, Coojungghur, Irsama, Teerun, Bishoonpoor, Punchpully, Hurishpore, Aupella, Balcooda, Nooagung, Jogutsinghpoor, Gunditto, Sylow, &c. ( where the distress has been most painful ) and distributed to the paupers there the useful and necessary articles of food and dress to the amount of some rupees.

Through his wholesome arrangements in the town as well as in the interior matters have come to their proper footing. It may be expected that if the arrangements which Mr. Kirkwood has made would go on to some 6 months from this date and if he remain at the Head of them, it may be hoped that the rage of famine will be entirely reduced.

The number of paupers in the chatros is daily decreasing and by this time many of the persons who came into the town from the interior being driven thence by starvation are going back to their homes. The number has fallen at this time to a pretty small hundred and hope can be entertained by the daily reduction of paupers that by the next new crop ending ( month ) December there will be no or very few persons.

Three oprhanages have been established by the central committee in the whole town, where parentless children being assembled about 300. These orphans are fed and clothed there. The arrangements which Mr. Kirkwood has made are excellent. Although at the beginning of the establishment of those, some of the orphan children used to run away and relatives of some used to take them away from the care of the orphan masters, but by the nice arrangements of Mr. Kirkwood the orphans became so attached to the asylums that they never desire to go without their confines and some who have relatives are not taken away by them from the orphanages.

Baboo Laukhmaraen Roy Chowdhoory of whom mention has been made in the class of Zemindars is to the utmost of his power handing his kind help to the poor from the commencement of Famine up to date.

As an instance of his charity it may not be out of place to state that he has recently given as a donation of rupees ( 300 ) to the Relief Commitee at Cuttack for the winter clothing of paupers and previously contributed rupees ( 50 )

fifty for food of them. Also, information has been brought to notice that the Baboo has sent up another rupees ( 200 ) to his ( Talooks ) estates for distributing gratuitously winter cloths to those of his Ryots who are really in need of them at this season.

The space of this compendium being too short I dissuade myself from further saying of this charitable gentleman but at the same time I cannot forbear to state that in comparison to his other nobler deeds the above charitable actions cannot be called marked ones.

Retiring from Government service owing to a chronic disease and death of his elder brother who used to take care of his estates at this place he joined with his Zemindaree affairs. He on his entrance to his estates found the Ryots were in arrear of a sum of about 30000 rupees. This sum the Ryots could not pay owing to their reduced circumstance caused from fall in crops owing to drought of some years. The noble hearted gentleman's pity overcame the desire of gain and to his greatest kindness canceiled with an even hand the debt and liberated his poor tenants from the burden of rent balance.

Baboo Deno nauth Sircar is heartily working with his duties.

Baboo Rungolall Banergea who had under his charge the sale of rice of a Government Godown at the town did act his part well during the very short time he had presided over it. He has for the present gone home on leave.

Information does fairly say about the rest of the members of the Sub-committee.

Part 1. of this work contains a few names of the Central Committee at the town, so in this a full number of all the members is inserted and a brief sketch of the work of each is given

Names of members

Mr. T. E. Ravenshaw, Commissioner.
Do. W. C. Cornell, President
Do. D. J. Mac Niele.
Do. G. W. Boothby.
Do. Macmillan.
Col. Rundel.
Rev. W. Miller
Mr. J. Ward.
Do. W. C. Lacey.
Do. F. Bond.

Do. C P Crouch.
G. P. R. Walker.
Do. R. Alexander.
Raja of Dhankanall.
Baboo Hurro Chunder Ghose Secretary.

The Committee have with unanimous consent of all the members adopted the following measures for the management of relief operations in the District.

1 Every member either of the central or sub-committee is to distribute gratuitously at a certain weight of Government rice per day at his own place to a certain number of paupers. To sell the same at a much cheaper rate to those whose monthly income is not more than rupees 10. To hold cotton in stock at his own house to a certain weight to give to those for thread who are Purdanushin at a certain rate or according to their capacity of threading.

2 To inspect daily the orphanages and several chatres in the town and to report to the committee.

3 To assemble at a meeting to calculate how far the committee have succeeded in reducing the distress and to institute measures at the full committee for the rate of selling Govt. rice for relief and to form resolutions for opening and closing centres where distress is more or less prevalent.

All these measures of the Committee have brought a great deal to the alleviation of the calamity. Especially the system of cotton distributing to Purdanushin persons is doing eminent works for the Relief operations. Before this measure was brought into action, many persons were dead in starvation within their Purdas. From the adoption of this rule several parents have engaged themselves to work in threads, thereby they are obtaining their daily rice and are comfortably passing their hard time of misery with their helpless children.

The labor in this respect is awarded with higher wages. This reward is not given in money, but in kind which is highly beneficial to the people here at this time of scarcity.

*Conduct of the members.*

Mr. T. E. Ravenshaw offg. Commissioner and member of the committee of whom mention was made in part 1st. of this tract.

He is as a commissioner and member acting to the satisfaction of both Govt. and the people. His duty is of all the greatest responsibility. A middleman between

Government and the people. His inclination towards one, makes the other a lover.

Being posted in such an accountable position he is with vast experience and wisdom at this critical time of events discharging his duties without blemishes and the people are happy with his adminstration.

The opening of many relief centers and the institution of orphanages in the district are of his suggestions. When the blaze of famine suddenly spread throughout the district and the roar of want began to rend the atmosphere at every place, when gloomy despondence fell upon the people, and scarcity with haughty strides commenced to stalk from house to house, village to village, and Pergunnah to Pergunnah; he directed his carrier from place to place, made enquiry on enquiry about the circumstance of matters and counsel'ed all the wicked and honest persons with his peaceful, instructive and friendly advices to act according to the emergency of events. Some heard his instructions and worked as they could and others paid little attention to what he said. He did not spare any trouble at any of the different stages of the distress to reduce its rage. The wicked persons who have concealed their stock of grain and caused many disasters at this place are now selling what they had in store. They have been persuaded to do this at the prospect of a good crop at the next harvest. A Commissioner's advice can rarely penetrate into the heart of wicked soul's. Had the persons who concealed their stock followed the wise instructions of the Commissioner the sufferings which were intolerable of the people would have been much abated.

The lowering of the market rate of things at the present time is effected from the Commissioner's prudent methods of directing the sale of Government rice at gradual steps in keeping pace with the market rate.

He inspects the chatros and orphanages placed at different quarters, and affords whatever help any institution does require.

The worthy Commissioner, who has been sent to this place for a short time, has owing to his meritorious performance of the responsible duties acquired the fame and popularity for such an officer of very old standing. The Bengal Government will we hope consider upon his past and present tried services, and pleased to govern this part

of the land with the service permanently of such an able and deserving officer.

Mr. W. Cornell Prisident of the committee and Magistrate and Collector of this district. His Sudden degradation has become the daily talk and great lament of the gentry and peasantry of this place. Not a day passes that the people here do not mourn over his reduction. The efficiency with which he has executed the duties of his office and those laid upon him for the famine affairs has surprised the populace.

Never was such a Collector so much loved by the people and rarely an officer of his authority acted for the good of the people in such a critical time of events to the full satisfaction of all the parties.

His operations for the Relief management are distinguished and wholly praiseworthy. Their eminence is deep rooted and will ever remain extant when he will be removed from this place or remain here under the authority of which he has been hitherto master.

His bringing rice to Cuttack with sufficient caution and utmost exertion from False-point during the rainy weather to relieve distress at this place ( when torrents of incessant rain were flooding over the land and the river beds with tremendous overflowing rending the embankments in several places, and pouring into them their unwholesome liquid, when every path and every thorough-fare were infested with hungry skeletons desiring every moment to snatch all for their needful meal, when every space of ground was covered with a vast sheet of water and when a conveyance was hardly to be obtained ) does declare his skillful management.

Is it that of a management of a common skill to unload the several vessels laden with rice during such an unseasonable time and such a place as False-point when a few country boats only can work and other convenience was very poor.

Does not his opening many godowns at different places for sale of Government rice bespeak explicit knowledge of good management ?

The godown at Baloobuzar, Buxibuzar godown, Norajgodwn, Thannah godowns in the interior, Kuffla-godown and other godowns, are all of his making and these with their proper management speak well of their founder.

The people here who from the date have heard his

degradation are so much depressed and are possessed with so much grief that they in their daily talk rarely converse without regretting his fall.

His worthy predecessors had to all consideration satisfactorily executed their duties, but during the short time he has been sent here and the important duties he is carrying on are in an accurate valuation superior to all.

As it appears in fact from all the transactions which he has prosecuted at this place that he has performed them with his unceasing zeal and praiseworthy management and that no party has undergone any difficulty throughout his peaceful management, the kind Bengal Government will favorably take his case into their wise consideration.

If this statement does not prove satisfactory to his honor the Leutenant Governor of Bengal, we hope his honor will kindly order for a local enquiry into the management of affairs by Mr. Cornell since they have been entrusted to him and then if they after search prove satisfactory we expect he will be replaced to his former position.

Oh people, dear people of Cuttack, will you remain quiet with your private sobbing and unknown lamentations? will you not shew publicly your sympathetic feelings towards the gentleman who has hitherto done so many valuable services for your comforts and ease? Observe he has been pulled down to a lower place and has been put to shame after taking so much pain for your good. Represent the same regret, the same sobbings and the same lamentations as you do in private before his honor with your humble petition for the good man's restorations.

Do you think that this demand is compulsory? It is as you do in private so you are called to do the same part in public.

If you fall short in this, then your private lamentations should all be vain. If you say that it is impossible to make your humble voice audible to the Bengal Government and to make it so effective as to soften the displeasure of His honor the Lieutenant Governor your reliance on this unsound plea and effiminate footing, will prove your true sympathy ineffectual, and the gentleman who has rendered you so many kind services, will be passed over unnoticed, and his loss will never be repaired.

In consequence you all come united and quickly make

your humble request to his Honor the Lieutt. Governor and point out to him the several instances of Mr Cornell's remarkable deeds, then we may hope that your request will never fail to obtain the desired for object. You will again behold your beloved but now degraded Collector set upon his right place and manage the affair concerning his appointment, among you with his beneficient measures and further on the progress of events with his benign political tactics.

As his sudden degradation has made you surprised and despondent your heart will grow cheerful and hopeful when you will look at him replaced to his right position.

Mr. Mac Neil since he has come to this place for the purpose of relieving the prevailing distress is working with zeal and activity. As it has been said of Mr. Kirkwood so it might be said of this gentleman in respect of relief operations.

Report is that he rests not in one place, he is always in his tour into the interior and proceeds to every place where the distress rages with virulence and makes arrangements for the reduction of the calamity. In the centre of Taldunda where the distress was very great he no sooner heard, went up to the place and introduced good arrangements for the alleviation of misery.

It is said of him that thousands of paupers who were dying in Taldunda with utter helplessness owing to the distress for want of rice and other necessary provisions, were by his good arrangements and supply of provisions in a manner some what saved from failing into untimely graves.

This is not only the good work of his making in this land of distress but there are others of which no information has been yet brought to notice.

Mr G. W. Boothby manager of the E. I. I. C. Co. is as a member of the Committee doing the duties respecting Relief operations as others but in praise of him it may be said that he with a philanthropic heart is supporting a large number of paupers at the expence of the Company.

In most of his doings he is working exactly as a manager ought to do and many paupers at this time of difficulty are relieved through his kind exertion.

Mr. J. Macmillan an European gentleman in the service of E. I. I C. Company is at the expence of the Company feeding hundreds of poor persons and performing well the duties as a member of the committee.

This gentleman in one of the Relief Committee's circular states that the Hindoo religion prevents to give charity. First of all let us ask him in what shastras of the Hindoos has he found this prevention. Do their Veds and Purans according to whose doctrine they do execute all their rights contain mention of such prevention? Admitting that the *Shastras* never possess such an unreasonable insertion. Let search be made whether in any of their ancestorial custom such a religion-hating assertion of Mr. Macmillan has ever been pursued by the Hindoos. In the search we see that no Hindoo has ever acted and had ever an idea that their religion against the works of charity. Well in the *Shastras* and customs the two ways of doing Hindoo actions respectively the domestic and religious do not contain the assertion of the gentleman. I may ask him again what has made him wise of such an assertion. Has he spoken this knowing from any source or from a working of his imagination. We cannot admit any such thing of the learned gentleman does the shastra of the Hindoo appertain. If the wise gentleman can point out that Hindoo religion does prevent to give charity we should of all thank him and feel highlyobliged.

It can be asserted that Hindoo religion does differ in many points from other religions but on that plea it cannot be said that it does not direct its notaries to give charity.

All religions do agree in the point of charity however they differ in other points. Hindoo, Mahomedan, Christian, and other religions are branches of one universal religion. In every branch the point of charity is embraced and throughout tolerated.

I conclude the argument in saying with the words of a poet.

"In faith and hope we may disagree,
But all man'sconcern is charity."

Mr. W. C. Lacey' District Superintendent of Police who has lately joined his appointment at this place and has recently been elected as a member of the committee is perhaps doing the duties of relief operations but the manner of his execution is not brought yet into notice.

Mr Bond the Executive Engineer for the Cuttack Division who as report has been circulated has engaged many coolies in different places and provided them works on the public road and other places. The performance of his

duty as a member of the committee is not so public as that his feeding the workmen under him.

Report is that the paupers in his work are well provided with rice and every one of them does earn at the rate of 3.2 of his usual gain per diem.

Information has been brought into notice that Colonel Pundall Superintendent of the E. I. I. C. Company at this place has employed many paupers at the expence of the company and doing well the duties as a member of the committee.

The Revd. W. Miller a Missionary as a member of the committee is prosecuting the duties fixed unanimously to the satisfaction of all. He is also managing the duties of a chatro-master. In his chatro on the average per day about 200 paupers are fed with cooked rice and one curry. The expences of which are met from his own pocket as well as from public aid. He to his utmost exertion does perform these duties to the satisfaction of all the poor men who attend his house for their food. He is a kind hearted worthy pious man.

Mr. J. Ward Assistant Magistrate and member of the Committee has from the commencement of Government sale of rice received charge of a godown at Baloobuzar. He is to the even excellency of management of his duties performing the affairs to the gratification of the generality of people.

Though this office appears insignificant to a worthy official still at this time it is highly creditable. At the entrance of a godown here where some thousands of people both male and female assemble to purchase rice. To sell rice to all of them to their entire satisfaction and to check their violent rush at times cannot be done but by a skillful management and presence of mind.

True Reader may judge how much presence of mind is needful to perform the duties of an impartial director in the sale of rice to the satisfaction of all, where an immense crowd, each with a pointed desire of getting rice at the 1st. hand from a gentleman of noble descent and bred up worthy in the arts of other science and possessing a full sense of moral binding.

Mr. Ward is performing this responsible duties not for a day or so but for some months without a least abatement of his zeal and to the gratification of every one.

His duty as a member of the Relief committee is going on well rarely any blot is to be found.

Mr. R. Alexander ( Judge of this place ) as a member of the Relief committee is doing his best for the good of the people.

Mr. C. P. Crouch, Assistant Police Superintendent as a member of the committee is executing the duties respecting Relief affairs to the utmost satisfaction of the committee.

Mr. G. P. B. Walker an English gentleman in the service of the E. I. C. Company is by report a liberal-hearted person. He has done and is doing his utmost to the Relief of a large number of paupers. He is as a member doing his duties in a praiseworthy manner. His kindness towards the poor men is extensive. It has been told by the relieved paupers that they have applied for alms in many places but the relief which they have obtained from him was entirely adequate to their wants.

The Raja of Dhankanall who has to his extensive liberality has bestowed 7000 rupees as donation to the Relief Fund at Cuttack.

For the paupers in his own Rajgee he is actively engaged in relieving distress with the utmost exertion of his best endeavours.

He is a man of large bounty and extensive munificence His charity is a general one, and not confined to a small place. There are some Zemindars in this place conferring their beneficence to their Ryots of whom there is an expectation of getting back the same in double by sum and substance in future. But this kind-hearted personage is spending his money without such an expectation in view. From the manner of discharging his charitable gifts it proves that he feels heartily for the distressed persons and that feeling of him actuates to discharge the duties of his kindness. It is not from an avaricious motive of future gain or to acquire fame amongst the public.

Report says that crowds of people both male and female and children from different quarters of this district are coming to his house for food and other necessaries of life. He with his willingness profusely conferring his helping gifts to those who are really in need and also giving lands and necessary house building materials to those who ask him for those. It is a matter of wonder that such a kind soul is living in this land of iron. A diamond in a mine of coal.

He is as may be called a pet of the generality of persons. It is observed of him whenever he comes to Cuttack he acts to the exception of all his Oriya brethren.

In several of his actions of charity his system of distributing alms to hundreds of his Ryots in his Zemindary is not praise worthy.

Baboo Hurro Chunder Ghose Deputy Magistrate and Secretary to the Relief committee of whom mention was made has lately made over to Mr. Kirkwood all the duties with the exception of keeping some correspondence and that of a member.

His work is second only to that of the Relief Manager though he is long laboring under a painful load of chronic disease yet his zeal is in no way wanting in the prosecution of duties.

List of the principal members of the Relief committee at Jagepore.

J. Armstrong Esqr. President and Secretary
Baboo Khetter mohun Roy Overseer D. P. W.
„ Girish chunder Roy Police Inspector
„ Mothora lall Roy Moonsiff
„ Sawhodeb Chowdhoory Zemindar
„ Neelmoney Dobiye do.
„ Bronacur Mandhata do.
„ Kesub chunder Mahapater Pescar &c.

Mr. Armstrong, Baboos Khetter mohun Roy, Grish chunder Roy and Kesub chunder Mahapater are trying their best to relieve the distress and hundreds of paupers have been saved from utter need through their kind help.

Paupers about 500 are daily fed at the annochatro of that palce with cooked rice, dal, and curry. About 400 poor men are provided with light labor there and their wages are paid in rice.

Members of the Relief committee at Kandrapah.

G. K. Webster Esqr. President
Baboo Shibprosad Sing Moonsiff
„ Radhasam Nurandro Zemindar
„ Goury sham Jenna do.
&c. &c. &c.

Mr. Webster and other members are trying their best for the relief of distress at this place and many paupers by means of light labor and annochatro relief are supported and saved from utter helplessness.

The number of working centres in all in this district are 43. Each with an average of 400 paupers is daily feeding with cooked rice, dal, and a vegetable curry. In those where poor men are found stark naked they are clothed.

For the good management of relief affairs in the centres and the poor men being properly cared and suitably entertained, no pain, no sacrifice of convenience and no exertion are saved by Mr. Kirkwood.

In an impartial view he is an excellent officer for the management of affairs in this dangerous time.

Owing to these kinds of charitable works of the gracious Government what number of poor families have been saved from utter ruin that it is beyond the power of words to express and language to represent.

Statement shewing the Pergunnahs of Cuttack &c. number died owing to famine &c. and an average account of crops obtained in each Pergunnah from November 1865 to October 1866.

| No. | Names of Pergunnahs | Area in Acres | Number died | Amount of Crops | | Remarks |
|---|---|---|---|---|---|---|
| | | | | Bealie | Sarud | |
| 1 | Anwartak | 2080 | 9310 | 2 an | 1 an | It appears |
| 2 | Asseressar | 44091 | 1388 | do. | do. | from an |
| 3 | Aupela | 9303 | 1387 | ,, | ,, | acurate |
| 4 | Autkunta | 3851 | 1000 | ,, | ,, | calculation |
| 5 | Anawartak | 6225 | 700 | ,, | ,, | that from |
| 6 | Bakhrabad | 38998 | 5000 | ,, | ,, | want of |
| 7 | Balebisee | 38252 | 1389 | ,, | ,, | seeds and |
| 8 | Borda | 4357 | 207 | ,, | ,, | owing to |
| 9 | Bargan | 10303 | 2000 | ,, | ,, | drought |
| 10 | Barpulla | 4109 | 1304 | ,, | ,, | and death |
| 11 | Baran | 17103 | 2000 | ,, | ,, | of popula- |
| 12 | Burooah | 19033 | 1450 | ,, | ,, | tion only |
| 13 | Benahar | 31082 | 3000 | ,, | ,, | about a |
| 14 | Beeroopa | 1013 | 2000 | ,, | ,, | fourth part |
| 15 | Bowterah | 3574 | ,, | ,, | ,, | of the |
| 16 | Chowdike'at | 8374 | ,, | ,, | ,, | whole tract |
| 17 | Cuttack Hoville | 9499 | 600 | ,, | ,, | of land has |
| 18 | Damurpoor | 26721 | ,, | ,, | ,, | been under |
| 19 | Deogong | 32595 | ,, | ,, | ,, | cultivation |
| 20 | Dhabees | 32546 | ,, | ,, | ,, | during the |
| 21 | Erukpoor | 3074 | ,, | ,, | ,, | whole pe- |
| 22 | Gunditto | 9545 | 1560 | 4 | 10 | riod. |
| 23 | Hatimunda | 10286 | ,, | ,, | ,, | |

| | | | | | |
|---|---|---|---|---|---|
| 24 | Hurishpoor | 41839 | 6095 | 3 | 5 |
| 25 | Jhodo | 9659 | ,, | ,, | ,, |
| 26 | Jagepoor | 57491 | 2140 | ,, | ,, |
| 27 | Jhunkur | 33331 | 5345 | ,, | ,, |
| 28 | Kacheekund | 2973 | 9435 | ,, | ,, |
| 29 | Kataye | 43715 | ,, | ,, | ,, |
| 30 | Kalamatea | 28221 | 3050 | ,, | ,, |
| 31 | Khirwalkund | 2973 | 701 | ,, | ,, |
| 32 | Khundeo | 10385 | 2110 | ,, | ,, |
| 33 | Killa Aul | 51582 | ,, | ,, | ,, |
| 34 | Bishenpoor | 11208 | ,, | 0 | 6 |
| 35 | Chedra | 5356 | ,, | 4 | 3 |
| 36 | Koojung | 229336 | ,, | ,, | ,, |
| 37 | Daljoorah | 50971 | ,, | ,, | ,, |
| 38 | Durpun | 64580 | ,, | ,, | ,, |
| 39 | Hurichpoor | 37736 | 2000 | ,, | ,, |
| 40 | Kulkulla | 11238 | ,, | ,, | ,, |
| 41 | Kunika | 179737 | ,, | ,, | ,, |
| 42 | Kymi | 4143 | 500 | ,, | ,, |
| 43 | Mudpoor | 38773 | 3343 | ,, | ,, |
| 44 | Putea | 27013 | ,, | ,, | ,, |
| 45 | Kodinda | 24149 | 2700 | ,, | ,, |
| 46 | Kornea | 4846 | ,, | ,, | ,, |
| 47 | Koonda Joypoor | 13749 | 1790 | 11 | 10 |
| 48 | Kooshmundul | 5353 | ,, | 5 | 4 |
| 49 | Katabysie | 269 | 179 | ,, | ,, |
| 50 | Kirmool | 17791 | 1210 | ,, | ,, |
| 51 | Kymakismut | 32112 | 500 | ,, | ,, |
| 52 | Mutkuttabad | 10160 | 4400 | ,, | ,, |
| 53 | Matkutnugger | 21794 | 6466 | ,, | ,, |
| 54 | Mungoory | 6854 | ,, | ,, | ,, |
| 55 | Natkund | 11088 | 3000 | ,, | ,, |
| 56 | Nowlbisee | 2640 | ,, | ,, | ,, |
| 57 | Olass | 26603 | 1200 | ,, | ,, |
| 58 | Oteekun | 43573 | 8870 | ,, | ,, |
| 59 | Pacnda | 21877 | 3219 | ,, | ,, |
| 60 | Paina | 6669 | ,, | 0 | 15 |
| 61 | Panikund | 2316 | ,, | 6 | 5 |
| 62 | Puddampoor | 15940 | 995 | 4 | 7 |
| 63 | Sheebnugger | 4121 | ,, | ,, | ,, |
| 64 | Sabar | 21477 | 2979 | ,, | ,, |
| 65 | Shargurah | 87458 | 400 | ,, | ,, |
| 66 | Sooang | 12067 | 1010 | ,, | ,, |
| 67 | Sookuae | 19846 | 3569 | ,, | ,, |

| | | | | | |
|---|---|---|---|---|---|
| 68 | Soongarah | 30073 | ,, | ,, | ,, |
| 69 | Sursuttee | 7101 | ,, | ,, | ,, |
| 70 | Sylow | 26388 | 2831 | 4 | 5 |
| 71 | Teekun | 36068 | 7500 | ,, | ,, |
| 72 | Teerun | 28048 | 6500 | ,, | ,, |
| 73 | Tesania | 20983 | 4154 | ,, | ,, |
| 74 | Tuppun | 8505 | ,, | ,, | ,, |
| 75 | Ultee | 50682 | 1425 | ,, | ,, |
| 76 | Hurihorpoor | 41837 | 6095 | ,, | ,, |

Besides the number about 2 lacs of men died by famine cholera, small pox and other diseases, there about a lac of people emigrated to different places.

From the above circumstances it points out that in the whole province only about 6 anna crops were gathered during the famine year.

As the list of mortality shews that persons of different classes died during this hard time about 2 lacs, emigrated about one lac; so there remain about 10 lacs. About 2 lacs of these men are disabled depending chiefly on the bounty of others. There remain 5 lacs somewhat fit for labor.

In calculating the number of men who are still alive and are in want of provisions and the amount of crops obtained during the whole session of famine the number alive shews to be far greater than the provision of crops can feed them. Full crops of 16 anna each would have been some what sufficient to cover the wants of the people, but when that is not, only 4 anna has been gathered, no doubt the people are in want and their want cannot be satisfied until next two full crops they can gather. The winter weather crop as it has been elsewhere said will not be more than 8 anna on the average. Therefore it appears that unless the other next be a full one the want of the people can not be redressed.

The charitable Government who have from April 1865 up to date been feeding and clothing the poor people at this place will we hope continue to afford their kind help till the people here can reap the aforesaid crops. In case if it be considered otherwise we earnestly hope, that the healthful arrangements the kind Government who have through the Relief Committee (at several places of the District) organized for the redress of distressed men will hold right till the people can harvest the ensuing crop.

Having visited a scene where several of our friends

have after suffering excrutiating pain compelled to resign for ever their ever-wished-for lives and some to utter want forced to quit their beloved mother land to wander about in the plains, where they have no house to shelter, no one to help them at this time of distress and none to take care of them, I cannot any more hold my pen without lamenting over the mournful scene. Brothers! Where have you gone, your houses here are lying tenantless, your fields are standing two last years without sowing, your orphan children and widow wives here are roving without any one to help and even without a consoling word to cheer them. See once more how they are dying in want. They have no clothes to cover their naked persons They are in utter need of your befriending hand. Sisters! Where are you, your's sucking babes are lying on the bosom of the naked earth and are at every moment dropping into the grim Jaws of an unmerciful death. your husbands the widowers being in want of your help in the domestic transactions and in the nursing of the helpless children have grown dispirited and heavy cold hearted. No more they go to their daily work with the same alacrity as they did when you were with them They who are in want of you are bereft of all worldly comforts.

Children! Sweet children! Where are you, your Papas and mammas are night and day lamenting for your untimely and helpless death. Will you not call again with your agreeable lisping voice your mournful parents.

Your poor mammas miserable as they are, resting their cold heads under the tattered umbrage of your fathers cots are bemoaning as your loss, and every morsel whatever they can, snatch they cry out with loud lamentations and call at you to share their mouthful food. Their skeleton mouths being filled with their affectionate tears fail to swallow the morsel which they force into their mouths.

We no more can bear the sigh and sobbings and loud lamentations of your miserable parents. You come once more and console them.

Hush! What forgetfulness, what ignorance and what an utter loss am I in? Whom am I calling, men, women, and children. Are they on the earth or on the unbounded arm of the merciful Father.

Let search be made if in any corner of the wide world we can find them.

No more the earth does contain their humble home,

They have gone out far, far without its precincts, where no human eye can see nor mind can thick in contemptlation.

A farther search of them is needless. Let them be wherever they are. They were of His make and He would take care of them.

It is too vast a subject to discuss fully in this short work where the pages are counted. I therefore conclude it by saying with an old eminent writer.

"Death is a friend of ours, and he that is not ready to entertain him, is not at home."

It is the bounden duty of every one to look for those who have no one to take care of them and who are in themselves innocent creatures of utter helplessness. Who? The orphans. Especially those whom we in our daily excursions visit. Where are they? In the orphanage of the Cuttack town at Juggernanth Tullub under the management of the central Committee. Of these houseless, parentless and creatures of despondence a brief account is herewith given.

The house which peoples these poor things of pity, where their number was at first gathered to be somewhat more than hundred but owing to death of some by dysentry and like diseases and some being delivered to missionary hands their number has been reduced to 55. These 55 offsprings of poverty dwell there in two rooms. One outer room or the parlour of the house. Its length about 5 yards the width and heighth take nearly the same space. It has a yard at its front too narrow and strongly walled. In this room a number not less than 25 of these beings dwell. Whereas some 15 souls can in a manner comfortably dwell there. Consequently it may not be wrong to say that the room is overcrowded and also it is not properly ventilated.

Under these circumstances the place has become a receptacle of ill health instead of being a sanitary one. The cause of sickness under which many of them are laboring now may be attributed to the unwholesomeness of the place. The inner-room is not a spacious one and in the same manner it is overcrowded and not well ventilated so that it has proved to be unwholesome for the inmates. The whole neighbourhood of the house is likely not healthful.

The Relief Committee who have made very good arrangement for the diet and proper care of the orphans

will we hope kindly take the circumstance of the house into their favorable consideration and take some steps to remove the orphanage to a healthful quarter. Here comfortable houses are procurable and at a cheap rate. At Bankabazar there is a house remaining unoccupied. It is belonging to a member of the sub-committee and it is as wide and conveniently placed. It may nicely suit the purpose. If the member to whom it concerns does not let it out gratis its rent is not too high, it may not be rupees 5 a month. We consider that the removal of the orphanage into that quarter will substantially better the condition of the poor souls.

The pretty arrangements of ration for the poor creatures speaks very highly of its founders.

The children have two meals daily, cooked rice, dal, and curry, sometimes that is two or three days after they get parriah bread and cooked-flesh. They are now feeding upon such diet as they could never expect if they had lived at home with their poor parents. Some 11 souls have died out of the original number.

The orphanage is daily visited by one or more of the members. They enquire after every children and in case of any complaint raised by any one of them they particularly enquire into it and apply the appropriate remedy for dispelling the same. No member neglets to see them and to treat them kindly. As the committee are kind to afford good food to the poor creatures so they have provided them with comfortable bedding and they are mindful to take care of them.

In the gratuitous distribution of rice to the paupers by some of the native members there is some abuse in the good will of the Doner. Report says that those distributors in giving Government charity make no distinction between the proper object and those that are not. They did the same thing when sale of Government rice was in their hands. Hoping the Relief manager will kindly take notice of the same and let the proper object have the Governmeut bounty.

*Remission of Revenue.*

The remission of Revenue for the present year which at the present circumstance of the people and the growth of crops in the land appears indispensable. But to consider the matter with the light of interest which the kind Government have sacrificed and are sacrificing for the convenience

of people in Orisah and that of Bengal in general it is a matter of serious consideration.

However it may be suggested that as it is a fact that the Ryots in general and some Zemindars of this place have been greatly reduced owing to this hard time some consideration will be made especially on those who are really deserving of remission and the kind Government will adopt strict precautionary measures in granting the same so that the poor Ryots may enjoy the full benefit of charity of the benevolent Government.

We hope that the worthy Commissioner will kindly recommend to Government for remission of Revenue for those Zemindars who have with their heart and purse exerted their best to relieve their distressed tenants and have actually come to a fall in their purse and are perfectly incapable to pay their respective rents to Government.

If it does not appear to the benevolent Government that an extra-remission of Revenue for one year cannot again be sacrificed where there has already been expended a large sum for the redress of distress in Orisah we may then suggest that if in part of it be remitted or any arrangement made for realizing the Revenue for the present year to be deferred to some other distant time.

Any of the above measures we hope will ease much the load of the Zemindars and Ryots and they will be enabled to pay up the Government demand with gladness.

*Present Oriah character.*

There are two divisions of this people. One the refined or first class, other the natural or pariah Oriah. Of the refined class a few have acquired some learning both of English and native tongue. They are somewhat sociable honest, but not very vain, not over witty, not too fond of finery. But there are some exceptions. The excepted persons are most likely the Bengalees. Their custom and manners are with a little difference that of a Bengalee. They are well versed with the native tongue and know English to some extent. They are honest not vain and not fond of finery as the general mass. But they are boisterous of their learning. Docile, comparatively intelligent, timid, intensely home loving, backward to any enterprise. The pariah class does consist a set of men ungrateful to their greatest benefactors, unreclaimably dull, and fearful to the wishpering of a breath. Their manners and custom are that

of the wild American Indians. Very dirty, scarcely within a fortnight they wash and clean their bodies. They are only thoughtful of satisfying their belly, never look into the future. The present they think is all they are required to do. They have no sense of morality, void of every slight idea of charity. Virtue can never work in their hard heart and they never learn it when taught. If they be confided with any thing it is sure they will abuse the confidence. They are so engrossed with their self-interest that if their benefactor be in utter danger and be his life at the stake of ruin they even not look at him and speak a kind word to him unless there will be a full expectation of their remuneration. This assertion of the Oriah character is a bare fact nothing is coined from imagination, every resident knows it. A perfect picture of this Oriah characteristic will be seen in Sutton, Sterling and Ward if consulted.

The following is a table of the Relief centres in the District and their particulars.

Under the Management of Mr. Kirkwood Relief Manager.

| | | |
|---|---|---|
| 1 Cuttack | 5 Monchessor | Under supervision of officers in E. I. C. Co. |
| 2 Nowraj | 6 Jobra | |
| 3 Chowdwar | 7 Kandrapara | |
| 4 Fakeerpoor | 8 Poublans | |
| 9 Tangee | 12 Khindutto | Under supervision of Mr. Mealiate Ovr. D. P. W. |
| 10 Burchona | 13 Byturnee | |
| 11 Dharmasala | | |

14 Telgapent
15 Mohora
16 Juggutsingpore
17 Ballucooda
18 Punga
19 Chowpara
20 Nongow
21 Punchpilly
22 Juggernathpore
23 Tandunda

Under supervision of Mr. Burgess

24 Falsepoint
25 Joypoor
26 Kissinnugger
27 Manpoor
28 Mahanga

Under Management of assistant Collector Jagepoor

29 Jagepoor
30 Sanpoor
31 Olabar
32 Aul
33 Motto
34 Jhodpore
35 Bama

Under Management of assistant Collector
Kandraparah

36 Kandraparah 37 Noyaparah 38 Indpoor
39 Golarhat 40 Potamundaee 41 Chaundernugger
42 Rahama 43 Balipura

Alltogether there are 43 centres.

Of these 43 centers 28 are under mnagement of Mr. Kirkwood Relief Manager, 2, 3, up to 6 inclusive at the suburbs of Cuttak, 7 and 8 on the Kandraparah road, 9, 10 upto 13 inclusive on the Calcuta road bordering Balasore, 14, 15 upto 27 inclusive are within a triangular tract of land, bounded Pooree on the South, Bay of Bengal on the East and the Mahanuddy on the North. Jagepoor centres on the North of the Bramine. Kandraparah centres within the square space bounded on the North by the Bramine, South by the Mahanuddy, East by the Bay of Bengal.

The following are the business carried on in each centre.

1 Distribution of oil and cherots.
2 Sale of rice.
3 Distribution of morning and evening meals.
4 Counting sale proceeds &c. writing reports and making up account.
5 Superintendence of light labor. Each centre is provided with a proper staff of workmen so conveniently situated that the surrounding people might have the benefit from it. A Mohoror, a Choprasee, some two or three cooks, two or three sweepers &c. are attached to each The rate of distribution of cooked rice is not uniform. It is as follow Adults receive 5 chuttacks at a meal, children 3 chuttacks.

Two cherots are given to each adult per day, each child receives one. Rice and empty bags are sold to the paupers at each centre at very low prices Each centre is provided with a number of temporary sheds where a number not less than a hundred poor souls dwell.

The centres are formed into a certain number of groups. Each of the groups is provided with a hospital and it is regularly attended by a doctor. The hospitals are well furnished with medicines and necessary instruments. A suitable staff of servants are not wanting in each hospital. The doctor of one group is always on his move, he visits daily centre after centre, distributes medicines to the sick, makes arrangements for their diet and forms order of light labour for those who are cured.

Appointed relief inspectors are always round through-

out the centres making enquiries of management, looking into accounts and instructing local executive officers of each centre for proper management.

In all the centres light labor is encouraged and supported with handsome rewards. Each centre entertains a pretty good number of laborers per day and their labor is awarded with sufficient rice. Each laborer does with comfort daily execute what toil is fixed for him. There is no disaffection or unwillingness in any of the laborers. Although the load of famine is suspended over their naked heads, yet owing to the ample help of Government they seldom feel the violent rage of the calamity.

Previous to the regulation of centres, the gathering of provisions of different sorts in them, and the accommodations have been furnished, mortality in the district was too great. Especially during the months of May June and July last. This intensity of death was not occasioned chiefly from starvation but by various sicknesses.

In the town there are still 5 active chatras, where many paupers obtain their daily meals.

The town hospital at Chowlinge, in a broad open field, of all the active relief shelters, is affording much help to the sick.

The position of it on a sanitarium (if any thing be so called) of this place, having always healthful pure air, and having on all sides nothing that can injure health. The Mahanuddy with its volumes of transparent liquid flows through its whole length.

It is under superintendence of the Civil Surgeon. Necessary staff of menial servants are appointed to prosecute the businesses of the hospital.

In conclusion I do humbly ask the impartial public where do lie the indifference, application of half measures and negligence of the local officers, Board of Revenue and the Bengal Government for the alleviation of distress in Cuttack, which do proceed from day to day from the iron pens of the Editors of news. Let us search the agencies, feeding and selling operations and miscellaneous points if any of those deficiencies of the several authorities is to be found. We cannot, but see human perfection in all.

In the month of may last when the distress was on its topmost point and relief operations in a small scale were going on in the district owing to want of provisions, had

some Zemindars who have been reported to possess still some lac varuns of rice and some rice merchants who are now selling their old stock with too much interest followed the friendly and lifesaving instructions of Mr. T. E. Ravenshaw and sold their commodities at a cheaper rate then we may presume the distress could not have been so much destructive and the province could have with her whole population able to hail the importation of Government rice though at a later period.

All these gentlemen ( if they be so called ) turned a deaf ear to the benevolent voice of the commissioner and held fast their stocks with a desire of better gain in future and so devastation deluged the plain from "top to toe."

In considering the conveniences the country has, importation cannot be expected within an earlier period from any place whatever. The place has no rail communication, water communication is availed only in the rainy season, a proper road is even wanting, so that in case of any immergency help cannot be easily got up.

Statement shewing the present price of some of the articles in the Cuttack Town market.*

* Rice, 9 seers a rupee
Dal, 3 do.
Vegetable 4 do.,
Oil of different sorts 1 ½; 2; 2 ½ &c. &c.
Salt, 7 do.
Sugar, 3 do.
Ghee, 1 ¼ do.
Fish, 4 do.
Milk, 12 do.

Cloth one rupee more than its usual price at this time
Fuel 4 mds. per rupee.

House building materials are very dear, 3 times the usual price at this time. &c.

*FINIS*

* The Bazar sale of Government rice which has hitherto been stopped is be one a source of a new distress to the people at this place, Had the sale been continued to the end of December next, it would have done a great good to the populace.

Rice to the weight of 22000 maunds was first imported from Calcutta to the relief of this place on the 4th of June 1866.

# A DISCOURSE

133

ON

# THE MUTS IN ORRISSA,

BY

KEDAR NATH DUTT,

AUTHOR OF THE "PORIADE;"

HEAD MASTER, BHUDDRUCK AIDED SCHOOL.

PUBLISHED BY THE AUTHOR.

CALCUTTA:

PRINTED BY D'ROZARIO AND CO. 8, TANK-SQUARE.

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*Price four annas only. To be had on application to the author at Bhuldruck, Zillah Balasore.*

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# THE MUTS IN ORRISSA.

ORRISSA is a beautiful province. Its physical aspect is pleasing. Its hilly sceneries, its sandy rivers, its tiger-inhabited jungles, and its mouldering temples and towers, all combine to please the heart, and to awake the soul into a burst of divine emotions. Here the Hindoo pilgrim stands between two hills covered with jungle, and looking at the temple of Ramnath at Bhoobuneshur, recollects those antiquated days of Hindoo grandeur, when stones floated on the sea, and monkeys sung the praises of Rama!! Here it is that the traveller is put in mind of the divine amusements of Krishna with Radha in the famous grove of Brindavun, when he reflects on the proceedings about the big temple at Pooree! The broad banks of the meandering Mahanuddy and Brahmini, overshadowed by beautiful trees and scattered bushes, are annually visited and trodden by the pilgrims to the handless deity. The Nilgirri hills range from one end of Orrissa to the other, affording on their sides the safest shelters to several members of the carnivorous tribe. There is not a traveller whose mind is not highly delighted by the picturesque beauty that abounds in the land. Notwithstanding these physical beauties, this province is immensely low in point of morality. The intellects of the Ooriahs are not enlightened, their hearts are not improved, nor their feelings cultivated; in a word, the inhabitants of Orrissa are not free from iniquities. The greatest of these are the Zemindarry oppression and Mut-irregularities. The latter form the subject of this paper.

Orrissa abounds in Muts. From the banks of the Shooburnarekha to the utmost end of the Chilka, there is not a village in which some land is not granted for the maintenance of these institutions. The heads of the Muts are commonly called *Mohunts* or *Mutdharries*. They hold lands free of rent, collect the revenue, and defray the expenses in the names of the gods whom they are understood to serve. The former Rajahs and Zemindars of those lands granted them to the Muts with the view that all travellers, sick men and pilgrims, should be fed out of their proceeds. In former days the iniquities in the Muts were not so great as they are now. This was owing to constant inspection by the Rajahs of the day. The Mohunts feared, lest they should be superseded by other Mohunts appointed by the Rajahs in case of their being known as miscreants. Although the Rajahs never resumed those lands, yet they often displaced the Mutdharries, who were proved to be neglecting in fulfilling their duties. But since the memorable year 1803, a year which was productive of much good in a general point of view, the myrmidons of the shodaburts have turned out monsters of rapacity. They have at once given up their antiquated hospitality. The Muts are now converted into temples of Bacchus and Belzeebub. Pilgrims and sick men never approach them for fear of being rudely expelled from their portals laden with abuse. The Mohunts have yielded to most degrading and grossly carnal pleasures, and their *Chellas* or pupils emulate their vices and try to surpass their Mohaprovas in sensuality and obscenity. The Muts at midnight regularly become the resort of concubines and harlots, and it would be difficult to point to any particular vice that is not perpetrated there.

I have seen nearly all the big Muts in this province. I have found Pooree to be the metropolis of all these iniquities. There is not a street in that town in which there are not a number of rich Muts. The Mohunts are

very influential there, as they are masters of large properties in land, and are equal to large proprietors, usually denominated zemindars I know of a Shodaburt, whose annual income is about 25,000 Rs. and whose expenditure does not exceed ten thousand. A yearly saving of fifteen thousand rupees is sufficient to turn a Mohunt into an Indian Crœsus within twenty years of economy. And so it is.

The Muts, I repeat, are very rich. Their money is being wasted in their coffers and still they will not spend it for such charitable purposes as it had been intended for by its by-gone donors. *Atits* and *Obhiagats* are not regularly fed. Although the Rajah at Pooree sometimes takes the matter into consideration, yet he cannot do any thing, on account of their disobeying propensities. In Kendraparah I saw some Muts, which I found to be in an equal condition with those at Pooree. Their expenditures were also much below their incomes. I have a small village in the Moffussil of Cuttack of which I am the proprietor. In that village there is a Mut to which was granted by my predecessors a Lakhuraj of 7 bigghas of land. The *babajee* of the institution gave up entirely entertaining such men as chanced to seek shelter in his Mut on a rainy night. This came to my notice, and I administered a severe threat to the *babajee*, warning him that his lands would be cruelly resumed if in future complaints of inhospitality were brought to my knowledge; the result was a decided improvement in the state of affairs.

I could do this piece of good to the world only in consequence of the Mut being in my zemindarry; but I was unsuccessful in endeavouring to infuse a spirit of reform into neighbouring villages owing to the cupidity of their zemindars. It happened once, that I wrote to a zemindar on the matter as there was a Mut on his estate which was in a very bad condition. The zemindar at first enquired into the matter, and expressed a desire of bringing the Mohunt to a sense of his duty. But in course of time, I found the zemindar to be as cold as ice, and after enquiry learnt that he hushed up the matter on the Mohunt presenting him with fifty rupees. I once visited the *Alri-hills* near the Virpa, with my family. I had nearly 20 men with me. The sun came on the meridian, and there was no bazar from which we could purchase our food. I was then informed that there was a Mut adjoining the hills. We went over to it, and asked the Mohunt if he would be kind enough to feed us on payment of the expenses. The Mohunt at first consented, but when we took our palkees near the door of the Mut, we found it, to our great grief, closed from inside. I called aloud, but no body answered Upon this I enquired into the matter and learnt from one passing by, that the Mohunt was a great rogue, and would not entertain any passenger unless the latter happened to be acquainted with the zemindar. I asked the name of the zemindar, who, I found, was a friend of mine. I wrote a letter to his Thesildar, whose Cutchery was some yards off, and who immediately came to me. On becoming acquainted with my condition, he made a great noise with his *Payadas* at the door of the Mut The Mutdharri, on the approach of the Thesildar, came out and received us all with an altered countenance The Thesildar made a virulent attack on him, and in a few minutes the man appeared a model Mutdharri He gave us food and all we needed, and when I wanted to remunerate him for the articles, he declined, remarking that the Mut was in want of nothing. I returned home the next morning and pondered over the proceedings for nearly a week following.

On another occasion, I happened to be travelling accompanied by a friend and a servant; my palkee broke down and we went over to a Mut in a village about 20 miles from Cuttack. The *Mutdharri* looked very hospitable at first, and told us to sit outside. There was a beautiful garden belonging to the Mut abounding in mangoe and jack trees, and I ascertained from one sitting by me, that the annual income of the Mut was no less than two thousand rupees. The style in which the Mohunt lived was a very

respectable one I saw about twenty persons who called themselves the servants of the institution They were all very busy in walking to and fro with eatables in their hands. My friend and companion Baboo R was very much delighted in the hope that we should be sumptuously entertained. But lo! to our disappointment the door was suddenly closed, and no one belonging to the Mut again appeared to whom we could address any questions.

Pressed by hunger, we thought of crying aloud, but other considerations deterred us We fasted the whole day, and would have been seriously inconvenienced, had not our servants towards evening with commendable forethought, brought us some food from my own Zemindarry.

I once had to go to a place called Aul on foot with three of my servants. The sun sank in the west and darkness spread over the earth. The place was covered with Jungle on all sides and tigers were in the habit of prowling there under the shades of evening. We found ourselves to be in great danger, and thought of making to the nearest Mu , which was half a mile distant from us. We reached it after much trouble, but the Mohunt was quite against our admission into it Happily for us we had in our company a Moonsiff's Chaprassee who was going to our destination to serve a Perwannah on a defendant. The Chaprasee gave a severe threat to the Mohunt, who, fearing his displeasure, gave us all the comforts which a passenger could expect to have at a Mut. Thus were we saved that night by the Chaprasee!

At Bhuddruck there is a Mut whose annual income, I am informed, exceeds the sum of five thousand rupees. Its landed estate is equal to that of a rich and respectable Zemindar. It holds nearly all lands on Lakhiraj tenure. The ancient Zemindars and Rajahs about the station granted those lands on condition that all guests, travellers and sick men should be entertained there It is usually called the Bhuddruck Shadaburt. Its Mohunt is a nasty rogue. He deceives, and is always deceived. Whenever an Obhiagut comes to it, he treats him coldly. His licentiousness and sensuality are unparralleled. He has, I hear on good authority, two country seats, each of which is the residence of a paramour, and his *Challas* imitate his example within the precincts of the Mut itself. He has a threaded prime-minister who takes care of, and manages the property belonging to the institution. This Brahmin is a monster of rapacity, and enters, I am told, half the income in the book of receipts, and doubles the real expenditure in the column of disbursements. This is efficiently done through a private arrangement between him and the collecting Amlahs. The half of the income thus saved in favour of the rogues, is divided amongst all concerned in the jobbery. On the other hand they are very neglectful of their duties towards the Shadhoos that come out on pilgrimage to Juggonath from the western provinces. While I was at the Thesildar's the other day, I saw two bearded Shadhoos, coming to complain to that officer against the Mohunt. I asked them, what was the matter! They in an angry tone said that the Mohunt of the Mut had abused them and had given them nothing to eat and that they had not been allowed to offer flowers to the God. I requested my friend, the Thesildar, to call for an explanation which he could not immediately comply with, for want of men at his command. The Shadhoos expressed their disappointment, and went away with sighs.

These are the proceedings at the Muts in Orrissa. Licentiousness, inhospitality, and petty robbery are the daily vices that have crept into them. Instead of feeding the sick and the helpless, the myrmidons of these places are supporting myriads of big bellied creatures, whose profession is so graphically pictured in the pages of the *Calcutta Review* Those who become Mohunts are very licentious characters, unsoftened by the correcting hand of education. When they go out of their Muts they pass with a retinue composed of elephants, horses and sometimes camels. Tom-Tom players and performers on the horn go actively along with them. They never think

of doing their duty. Nay, never dream even! The Muts hold, in truth, half the lands occupied by the zemindars. But they are of very little use to the public. Hence it is absolutely necessary to have the evil removed as soon as practicable.

I quote the following from an article in the *Calcutta Review*.

"One of the most interesting and most important features of Puri is the vast number of *Muths* or monasteries it contains. These establishments are said to have been originally founded in India by a sect styled Gosais or Gosains. Each *Muth* is governed by a Mohunt, who, with his disciples forcibly reminds one of the abbot and friars of European history and romance. In Orrissa, an assistant, styled "Adhikari," transacts part of the business of the Mohunt, and, if he be a "proper man" eventually succeeds to the management."

"It is affirmed that the principal disciples of the founder of this sect were of the Shiva religion; at Pooree, the thriving members of the order are all of the religion of Vishnú."

"The head clerk of Pooree gives a list of about thirty principal *muths* or 'richest *muths*' as he terms them, with the amount of annual rent, and estimated value of land pertaining to each. Of these endowments of the temple of Jugonath, he informs us, that the produce of the lands is realized by the *Muthdharri* or abbots, who by this means, though professing themselves mendicants, have become the richest merchants in India, and are now enjoying every comfort."

"The writer proceeds to expose those pilferings so clandestinely made by the religious imposters:—This is strictly prohibited by the Hindoo Law. These endowments have been made by rich Hindoos and Rajahs. The Mahrattas also gave *Talooks, Villages* and *Putnas*, placing them under the Muths, with a view to the Muth-dharries appropriating the income derived therefrom to the performance of ceremonies and offerings to Jugonath, besides the distribution of *Mohaprosad* or holy food to *Byragis, Kangalis, &c.* but the intentions and wishes of the donors are seldom carried out. On the contrary, the *Muthdharries* appropriate the produce of such endowments to illegal purposes. *It is supposed that the amount of rent realized from estates so held is not less than two lakhs and ten thousand rupees*, the lands may be valued at eight lakhs, and would realize that sum if sold."

Such is the case at Pooree alone; but if we go from one end of Orrissa to the other, we shall find that the proceeds of the lands endowed in Muts will surely defray the expenses of dispensaries and schools if established within every ten miles of each other throughout the province. The intentions of their donors were very good indeed; but as they were not so enlightened as to have appreciated the value of real charity, they granted those tenures on ambiguous conditions, such as *Shutkarma, Paropokar*, &c. The Mutdharries taking the advantage of these ambiguities, have dedicated those lands to the gods of their own creation, and are expending the proceeds thereof for their own gratifications. If the conditions of these institutions be officially enquired into, then, we are sure, it will appear that the intentions of the donors of such tenures are not at all carried out. The term *Shutkarma* has been unfortunately construed to mean *religious service*. By *Paropakar* is understood the maintenance of the lazy drones that pass by the names of *Adhikarries* and *Challas*. In the face of such stubborn facts, who will not pray for the removal of the evil? The echo answers—"who?"—conscience, every one!

But men are born not only to *pray, think, feel*, and *doubt*. It is *action* according to valuable suggestions, that gives man sovereignty over the lower mammalia and their brother classes. All public actions must be performed by that august and holy body whom God has made to govern their brethren. We are therefore perfectly justified in laying the matter before our rulers for their just consideration. My fellow brethren are too ignorant to join

in the cry I attempt to make. Imperfect education does not enable them to be thankful for the many benefits they are periodically deriving from Government. These reasons have led me to publish my thoughts and opinions on the subject under treatment.

To make some practical remarks and suggestions, it is highly desirable that there should be a new establishment for the purpose. An Inspector, with two or three Deputy Inspectors, will be all that is required for the strict supervision of the Muts in Orrissa. The Inspector shall occasionally visit the institutions, and take the accounts of receipts and disbursements during every month. The expenses should be allowed according to the intention of the donor of the lands granted to each Mut. The Inspector should take the assistance of such men as have received a sound education in the English language, but not of Amlahs. To speak candidly, the Amlahs are the sources of most of the grievances of *Muffussilites*, though they perform much official business. It is by their bribe-taking habits, that many of the invalid tenures were concealed from the knowledge of the Special Deputy Collectors appointed for resumption purposes. It is by their illegal interference that several invalid *Jaghires* were at that time passed for Debetwar lands. Hence it is our hearty prayer, that none but those well educated in English, should be allowed to assist the Inspector and the Deputy Inspectors of Muts. Notwithstanding the constant supervision of the Inspector and his Deputies, the Muthdharries, I am sure, will endeavour to screen their faults by artifice, such as making a show of charity on the day that the Inspector is expected on a visit to the Muts, and forging the accounts in their own favour. To avoid this, it should be the duty of the Inspector to visit the institutions unexpectedly—and the divisional Commissioner should make it a part of the duty of the local police to report after occasional personal examination the daily average number of Atits and Shadhoos fed in the Mut or Muts.

This will no doubt be a bold and generous attempt on the part of our rulers. But it will be a fair one. It will break none of their former pledges. It will be no act of resumption or violence. God is the guardian of Truth and Fairness. It will never create a spirit of disaffection. It is not for the personal good of any man, that our rulers will do such an act. The public good will be at their heart. To neglect the doing of good things is no doubt a sin, and if the evil complained of, be not remedied, then our Government will be guilty of that neglect. It will not also affect the resolution of our Gracious Queen of not touching religious matters. It is a matter that comes under the head of hospitality and not that of religion. It should be, as it has ever been since the creation, the duty of Government to protect our moral and social comforts. Most Muts are established for charitable, and not religious, purposes. I do not advise my rulers to touch the matters connected with the temple of Kalligaut or that of Juggonath, nor would we be pleased if the lands granted to the Muts were resumed at once. To speak in plainer terms, let all lands be as they are, but let such endeavours be made (as the one I have suggested above) that the proceeds of the tenures granted for charitable purposes, may not be squandered in fattening regular hogs and donkeys who have no claims upon public charity.

But how are the Inspecting Officers to be paid? It is a reasonable question. Government cannot pay them from the revenues. The finances are now in an embarrassed condition. But they must be paid. How then? The Muts must pay them. If the Judicial Officers are supported in a great measure by the Stamp Act making applicants for justice pay for it, would it not be more desirable that the Muts should be taxed for the better management of their affairs?

One word more, and I have done. Mahomedan despotism has long passed away, and a generous and just Government has been destined to rule the one hundred and fifty millions of India. This is the time, when the

can speak out our thoughts and sentiments with a degree of liberty unknown to us a century back. It is now that we can pray for reforms, and improvements hitherto strange to the "land of the sun," as the Indian poet styles his country. Take for instance the case of the Indigo-Planters in Bengal. They were tyrannizing over the ryots to an extent which threw them into despair. But despair of success in favour of right, is a thing that has nearly ceased to exist. When the ryots boldly came out in their defence, the Government of Bengal took the matter into its serious consideration, and the present Indigo Commission has been the result. A *brochure* of decdecimo size, some petitions presented to the Lieut. Governor, and the telling remarks on the subject by the *Bhowanipore Crusader*, have chiefly tended to bring about this enquiry. Can we not then sanguinely hope that a similar enquiry will also be instituted to ascertain the truth of our statements? The Madras Torture question has had its day;—the irregularities of rent-collection in the Jullunder Doab, has occupied the attention of the rulers;—the murmur of the Oude ryots brought on the annexation of that kingdom to the British territories though at the risk of the mutiny of 1857; even the Indigo Plantation has received proper attention from Government. From these instances we may hope that the rogueries of the Orrissa Mut-dharries will soon be taken up as a subject demanding official enquiry and speedy remedy. Notwithstanding the mis-statements made by several designing men with the view of creating a spirit of disaffection in the minds of their fellow brethren, I should ever vindicate the character of our well-meaning Government whose intention is clearly perceived to be the good of India. Hence I venture to pray to our good rulers, that the irregularities complained of above, be at once done away with. I am sure that the evils will be remedied, and hope with William Cullen Bryant, that

"There is a day of sunny rest
For every dark and troubled night;
And grief may bide an evening guest
But joy shall come with early light."

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THE END.